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SATURDAY, APRIL 11, 1914.

PRICE
SIXPENCE.
REGISTERED AS A NEWSPAPER.

Lectures.

THE ROYAL INSTITUTION OF GREAT BRITAIN,
ALBEMARLE STREET, PICCADILLY, W.

LECTURE ARRANGEMENTS AFTER EASTER, 1914.

At 3 o'clock afternoon.

WALTER WAHL, Esq., Ph.D.—TWO LECTURES on 'PROBLEMS OF PHYSICAL CHEMISTRY' (Experimentally illustrated). On TUESDAYS, April 21, 28.

Prof. WILLIAM BATESON, D.Sc., F.R.S., Fullerton Professor of Physiology.—(I.) TWO LECTURES on '(I) DOUBLE FLOWERS; (2) THE PRESENT STATE OF EVOLUTIONARY THEORY.'

On TUESDAYS, May 12, 19.

Prof. D'ARCY W. THOMPSON, C.B., D.Sc.—TWO LECTURES on 'NATURAL HISTORY IN THE CLASSICS'. On TUESDAYS, May 19, 26.

Prof. G. FOWLER, F.R.S.—TWO LECTURES on 'CELESTIAL SPECTROSCOPY'. On TUESDAYS, June 2, 9.

Very Rev. W. R. INGE, D.D., Dean of St. Paul's.—THREE LECTURES on 'THE LAST CHAPTER OF GREEK PHILOSOPHY: PLUTONIUS AS PHILOPHEN, RELIGIOUS TEACHER, AND MYSTIC'. On THURSDAYS, April 30, May 7; MONDAY, May 11.

Prof. SVANTE ARRHENIUS, D.Sc., Hon. F.R.S.—THREE LECTURES on 'IDENTITY OF LAWS: IN GENERAL; AND BIOLOGICAL CHEMISTRY'. On TUESDAYS, May 14, 21, 28.

Prof. ALVAN CONANT, THOMPSON, D.Sc., F.R.S.—TWO LECTURES on 'PARADISE AND THE FOUNDATIONS OF ELECTRICAL ENGINEERING'. On THURSDAYS, June 4, 11.

THOMAS E. STANTON, Esq., D.Sc., M.Inst.C.E.—TWO LECTURES on 'SIMILARITY OF MOTION IN FLUIDS'. On SATURDAYS, April 24, MAY 1.

Prof. CHARLES J. PATTEN, M.D., Sc.D.—TWO LECTURES on 'BIRD-MIGRATION'. On SATURDAYS, May 9, 16.

Prof. JOHN W. GREGORY, D.Sc., F.R.S.—TWO LECTURES on 'FIORDS AND THEIR ORIGIN'. On SATURDAYS, May 23, 30.

SIGISMUND GOETZL, Esq.—TWO LECTURES on 'STUDIES ON EXPRESSION IN ART'. On SATURDAYS, June 6, 13.

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The FRIDAY EVENING MEETINGS will be resumed on April 24, at 9 p.m., when F. W. DYSON, Esq., the Astronomer Royal, will give a Discourse on 'THE PLANETS AND THEIR MOONS'. The Second Discourse will probably be given by E. F. BENSON, Esq., Prof. KARL PEARSON, Prof. F. KERSEY, ROBERT MOND, Esq., Prof. J. C. BOKE, Prof. W. H. BRAGG, and other Gentlemen. To these Meetings Members and their Friends only are admitted.

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Societies.

VIKING SOCIETY FOR NORTHERN RESEARCH.

The ANNUAL GENERAL MEETING will be held in the UNIVERSITY OF LONDON, Prince's Gate, South Kensington, on St. Magnus Day, THURSDAY, April 16, at 8.30 p.m., when Mr. A. W. JOHNSTON, F.S.A. Scot., will give his Presidential Address on 'ORKNEY AND SHETLAND FOLK': 672-1350.

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Applications should be submitted as soon as possible, in cover marked "A.C." to THE SECRETARY, Board of Education, Whitehall, London, S.W. Scottish Candidates should apply to THIS SECRETARY, Scotch Education Department, Whitehall, London, S.W.

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Applications, stating age and accompanied by testimonials, should be sent, on or before APRIL 30, to Messrs. CHALMERS, GUTHRIE & CO., 9, Idol Lane, London, E.C., from whom further particulars may be obtained.

The appointment will be made so that the successful candidate may, if possible, arrive in Johannesburg about mid-July; if that be impossible, then early in 1915.

ARMSTRONG COLLEGE, NEWCASTLE-UPON-TYNE. (In the University of Durham.)

The Council invites applications for the LECTURESHIP IN CLASSICS AND ANCIENT HISTORY FOR THE SESSION OF 1914-15. Candidates are requested to send six copies of their applications and of not more than three testimonials, before APRIL 30, to the undersigned, from whom further particulars may be obtained.

F. H. PRUEN, M.A., Secretary.

Armstrong College, Newcastle-upon-Tyne.

COUNTY OF LONDON.

The London County Council invites applications for the position of TECHNICAL ASSISTANT in the Education Officer's Department to assist the Head of the Technology Branch, which deals with Technical Institutes, Polytechnics, Trade Schools, and Evening Institutes. His work will, in the first instance, be mainly in connexion with the development of the work of the Council's Evening Institutes. Salary £100 per annum. The successful applicant must be aged 21, and must have had a University or other equivalent training, and experience of Institutions providing higher, though not necessarily evening education.

The person appointed will be required to give his whole time to the duty of the office, and will in other respects be subject to the usual conditions attaching to the Council's service, particulars of which are contained in the form of application.

Applications must be on form to be obtained by sending a stamped addressed envelope to THE EDUCATION OFFICER, London County Council, County Hall, London, E.C. 4, before APRIL 27, when they must be returned not later than 11 a.m. on MONDAY, APRIL 27, 1914, accompanied by copies of three testimonials of recent date.

Every communication must be marked "Technical Assistant" on the envelope. Canvassing, either directly or indirectly, will disqualify a candidate.

LAURENCE GOMME, Clerk of the London County Council, Education Office, Victoria Embankment, W.C. April 2, 1914.

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Owing to the approaching retirement of the present Head, the Merchant Company Education Board invite applications for the position of Head of the Girls' Department of the Edinburgh Ladies' College, one of the Endowed Secondary Schools of the Edinburgh Merchant Company. The yearly salary has been fixed at £500. Candidates must not be over 40 years of age, and must have taken honours at a British University. The successful applicant will enter on full duty on October 1, 1914, but is expected to remain in the school during the session previous to the opening of each session. Applications with testimonials (26 copies of each, which will not be returned) must be lodged with the Subscriber on or before APRIL 25. Applicants must state—(1) professional training; (2) University training; (3) experience; (4) personal qualifications; (5) knowledge of the subjects eligible for the Scottish Teachers' Superannuation Scheme. Candidates are specially requested not to call upon members of the Board.

A. C. DRUMMOND, Secretary.

The Merchants' Hall, Edinburgh. March 26, 1914.

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GEORGE BILLAM, Secretary of the Governors.

Tower House, Tower Street, Ipswich, April 7, 1914.

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SATURDAY, APRIL 11, 1914.

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LITERATURE

PROBLEMS OF RELIGION.

In his Foreword the Bishop of St. Asaph's declares that Mr. Cohu's treatment of the 'Vital Problems of Religion' is new, and shows soberness, courage, and knowledge; that his style is "singularly vivid and original," and that there is not a dull page in the book. That is high praise for any volume dealing with the philosophy of religion, but it is not much exaggerated. In the author's words, his aim is

"to examine, in the light of the best available modern thought, from whatever quarter it may come, the vital problems underlying our spiritual experience, and to see how far such thought helps us to their answer."

In an introductory chapter the present state of theological speculation and controversy is reviewed, and something good said about the prevailing "S. Thomas scientific temper and method" of our age.

Vital Problems of Religion. By the Rev. J. R. Cohu. (Edinburgh, T. & T. Clark, 5s. net.)

The Practice of Christianity. By the Author of 'Pro Christo et Ecclesia.' (Macmillan & Co., 4s. 6d. net.)

What is the Gospel? or Redemption, a Study in the Doctrine of Atonement. By J. G. Simpson. (Longmans & Co., 2s. 6d. net.)

Some Alternatives to Jesus Christ: a Comparative Study of Faiths in Divine Incarnation. By John Leslie Johnston. (Same publishers, 2s. 6d. net.)

Essays on Faith and Immortality. By George Tyrrell. (Arnold, 5s. net.)

By way of illustration, we are reminded that such household words as the reign of law, evolution, Bible criticism, were terrors to the religious-minded of past days; and we are comforted by a quotation of Westcott's words: "Let us thank God that He has called us to unfold a growing message, not to rehearse a stereotyped tradition." The second chapter, 'Through Nature to Nature's God,' is largely a summary of a previous book published by the author; it is a consideration of the two natural sources of man's knowledge of God—nature and the human heart. The British Association Address of 1913, which is often quoted throughout this book, is used to put the hypothesis of spontaneous generation in its right place, though Mr. Cohu's faith is robust enough to view with equanimity the bridging of the gulf between inorganic and organic life: "From a religious point of view, the more simply the whole thing is done, the more divine does it become in our eyes." But he finds within organisms a "mysterious psychic energy," a creative, self-directing consciousness, which with Prof. Church he names "soul-directivity," and this he calls the key of life evolution, thus making the way plain to a spiritual interpretation of matter. In another chapter this power of self-determination is summoned to his aid in a discussion of the freedom of the will, and makes easy the usual idealist doctrine on the subject. The problem of evil has a chapter to itself, and the author finds himself in harmony with Prof. Rashdall and many moderns in his belief that "moral evil, or the pitting of man's self-will against God's good will, is here as a salutary instrument with a view to our best good."

There is nothing startling in the limitations which, in a further section, are placed on Science. As the British Association Address has put it: "No ultimate explanation is ever attained by science—proximate explanations only." Judgments of value are unknown by science. In William James's words, "We use Science, but we live by Religion." Mr. Cohu rightly attaches importance to our religious conception of personality, for through that he proceeds to his final statement of religious philosophy:—

"Our heart and mind and will [he says] are the soul's faculties or channels of self-expression. Our personality has an ideal which it presents to us as a categorical imperative."

Not the least interesting part of the book has to do with our attitude to the creeds of the Church, and the author wisely reminds us of the two factors in all confessions: the inner experience reflected in the symbols, and the intellectual expression of these in words and ideas of their day. Our duty is to "individualize the faith of our fathers."

We note at times considerable reiteration and repetition, but the volume is distinctly useful as a summary in lucid form of the idealist faith in philosophy and religion.

There are books which, by their sustained and inexorable logic, determine our outlook on life; and there are books which, by their fresh and stimulating treatment, urge us to form this outlook for ourselves. Of this second and better class is 'The Practice of Christianity.' It is a well-considered examination of Christ's teaching, not as it appears in ecclesiastical confessions, but as it bears upon social problems; and it is at once a criticism and a challenge.

The book is made up of three parts, which are happily named 'The Commonwealth of God,' 'The City of Destruction,' and 'The Pilgrimage of the Soul'; and each of these has several chapters for its unfolding. In the first section are discussed such subjects as godliness and tradition, repentance, the regulative virtue, the Christian revelation, and the new earth. The Sermon on the Mount was a criticism of the ideas and traditions of its time, and "what startles us most in examining the main notions He criticized is that they belong to our own world to-day." If we would practise Christianity, we must challenge our present customs and opinions, which are marred by the "ignorance" and "hardness of heart" rebuked by Jesus in His gospel of charity. "Man must repent of connivance with, or resignation to, or making the best of, evil," for the Kingdom of God is within reach of all. Goodness depends, not on the number and strength of virtues, but on the "regulative insight of loving-kindness." Mankind is free to create for itself forms and environments, and free also to destroy these. It is God's will that the fortunes of every member of the race should be inseparably bound up with the race, and that "deviation from the wholesome and right should be a painful, disintegrating, corporate process." Salvation is not something beyond the grave, something for which a "negative morality, tinged with a little altruism and a little repetition of creeds," is fitting us; it is here and now, and, above all things, social.

Under the curious but suggestive title 'The City of Destruction' the author examines the penal system, warfare, thrift, poverty, competition, and material welfare. His attitude is foreshadowed in his previous statement of Christian truth. He complains that no other than the penal method has ever been systematically tried for the reform of offenders against society; and he justly belittles the social gain from punishment. In its place he would put the "method of corporate friendship."

"Our social experience, when studied, seems to show that our Lord's command not to judge criminals but to forgive them, had much more common sense in it than we have been inclined to suppose."

Rather than the spirit of war, which he repudiates with all his heart, he would have the will so to live that others shall live also—a will which is no mere religious aspiration, but "exemplified in every really statesmanlike act in history." The ideal thrift depends upon

"the shuttered windows of our houses and our hearts, upon our higher degree of material privilege and our lack of sympathetic imagination."

The Christian must ask whether dependence on the "individual hoard" is desirable or necessary. After a searching examination of competition, fortune-making, and the functions of the millionaire, the conclusion is reached that the man whose treasure is the universal welfare has his heart in the Kingdom of Heaven.

The last part of the book, dealing with the soul's pilgrimage, discusses our relations to God, to the body, to the family, and to the world. These must be ennobled by the sanctifying power of love, the supernatural and invincible power of the Creator permeating the hearts of men. We cannot dismiss the book as a message of hard sayings. It is only by such counsels as it offers that we may make its ideals more real.

Canon Simpson's book 'What is the Gospel? or Redemption,' is the second volume of "The Layman's Library," which "seeks to offer a religious ideal which may satisfy both heart and mind"; and we are told that the volumes of the Library are, in the main, an attempt to build up a constructive religious ideal. The attempt will be commended by serious men who are perplexed by the destructive tendencies of many modern critics. But what satisfaction to heart and mind will be found in Canon Simpson's statement that "it is with the Cross of Christ, not with the teaching of Jesus, that Christians are primarily concerned"? He proceeds to say that

"the purpose of the appeal to the New Testament is not in the first instance to reach the Jesus of history, but to confirm or correct, as the case may be, the living voice of the Church by comparison with the apostolic message."

In the ideal which Canon Simpson attempts to build the teaching of Jesus is not the fact or thing of primary importance, and apparently in our valuation of the New Testament the apostolic message is to rank higher than that teaching. Constructive thought will not be satisfied with a subordination of the teaching of Jesus to any other message, even though it does admit, with Canon Simpson, that the synoptic record, without such a commentary as that given in the Fourth Gospel, the Pauline Epistles, or the Pentecostal preaching, is not the whole "fact of Christ." A presentation of the whole "fact of Christ" as a constructed religious ideal does not necessarily involve the subordination of the teaching of Jesus, which is implied in the statement that it is not with that teaching that Christians are primarily concerned. Christians are concerned with the Cross of Christ, but religious thought will examine all interpretations of the fact of Christ's death, and will judge them in the light of the teaching of Jesus. What, for instance, in reference to any theory of the Atonement, is to be said of the beatitude, "Blessed are the pure in heart: for they

shall see God"? Religious thought will have its questions and will seek for answers; and these questions will lead to an examination of the words of Jesus. But that examination must not be after the fashion of Canon Simpson's exegesis of the words spoken to the Apostle on the road to Damascus, "I am Jesus the Nazarene, whom thou persecutest," which apparently are to be taken as meaning that he had persecuted the Cross of Christ.

In the special study of the doctrine of the Atonement Canon Simpson frankly commits himself to the theory of substitution. We need not dispute, he says, "whether the payment of debt is a literal statement of what Christ did, or whether it be merely a figure, so long as it is recognised that He stood in our place and so became our substitute."

Naturally, however, we do desire to know how He stands in our place and becomes our substitute. We are told that when it is the Eternal Son who offers Himself without spot to the Eternal Father, the ethical objection to a propitiatory sacrifice vanishes, and that there is no "transaction" to which God is a party, but a "purification of sins" which takes place within Himself. The idea of a purification "within Himself" demands a clearer exposition than that which Canon Simpson gives; and an answer must be found to the ethical objection—whatever its value may be—to a propitiatory sacrifice, that such a sacrifice implies that moral obligations can be annulled, just as the idea of the death of Christ as a payment involves the further idea that moral obligations can be transferred. It is no answer to say with Canon Simpson that

"when people glibly criticise the doctrine of the Atonement on ethical grounds, we do well to remind them that the preaching of it involves the most tremendous moral appeal that the mind of man can conceive. It is nothing short of this, that the living God has torn out His very heart in order to redeem them."

The author calls attention to the final chapter on 'Salvation in the Church' as the climax of the book. His conception of the Church is wide and liberal; and one function of the Church is suggested when he says that "a narrow and undisciplined individualism is the last description that may appropriately be applied to the life in God."

It is pointed out by Mr. Johnston in 'Some Alternatives to Jesus Christ,' another volume of "The Layman's Library," that historical data make it likely that the Buddhist, Hindu, and Shiah forms of belief have in their later conditions been affected by Christianity, and he shows that, even independently of Christianity, the line of development in the non-Christian religions has been in the direction of a faith in divine incarnation. Yet though the "pagan Christs" of these religions, such as Osiris or Mithras, were not historical persons, the fact is of supreme importance that their worshippers have felt the need of an incarnation. A study in comparative religion demonstrates that

men beyond the pale of Christianity have been seeking after an incarnate God, and an inquiry naturally follows regarding the power of any religion to satisfy those engaged in that search.

Mr. Johnston asserts that "it is plain that, with the possible exception of Christ, no human figure had actually appeared in whom God had fulfilled what these 'prisoners of hope' expected of Him." Types of incarnation vary from the Bearer of the Light of God to the Express Image of His Person. The former of these is a species of superprophet, whose main work is to teach true *ideas* about God, but who is himself only different in degree from other "spirit-born" men; while the latter is thought of as one who in His own personality reveals what God is in Himself. It is possible to show that in the hope of later Israel alone there appeared the presentation of a figure who, if incarnate, would be very God and very man; and, as the pages of the New Testament reveal, Jesus claimed to fulfil that hope. Christianity therefore, among the religions of the world, makes the great assertion that Christ is the true and only incarnate One, who is God and man, and as man reveals what God is.

Examining the distinctive characteristics of Christian devotion to Christ, the writer of this book selects as first and most striking the "unswerving insistence on the historicity of the facts," and as second "the uncompromising claim to uniqueness and finality." Thirdly, as is pointed out, it was Christ's figure which inspired what has always been another most striking feature in His followers, viz., that "while worshipping, they have yet aspired to imitate." There may be no difference between the religious ideal presented in this book and that set forth in the volume 'What is the Gospel?' but contrasts are suggested when, on the one hand, the author of that volume asserts that "the purpose of the appeal to the New Testament is not in the first instance to reach the Jesus of history," and, on the other hand, Mr. Johnston declares, in reference to Christ's followers, that "it is the fulness and richness of His life, presented to them as a moral ideal which was lived before it was preached, that they have felt drawing them to Him."

Mr. Johnston, in the Preface to his book, informs his readers that the book itself makes no claim to finality or completeness, and no pretence to expert knowledge in most of the vast field on which it touches. Those readers, however, will feel that a most competent teacher is instructing them, and demonstrating to them the significance of the Incarnation in Christianity, and also, through the Incarnation, the supreme value of Christianity in contrast with other religions.

The author's name commends 'Essays on Faith and Immortality,' for there still lingers among us the personal fascination which George Tyrrell exercised in his lifetime, not only over his faithful friends, but also over many who knew him

only from his books. The sincerity and courage which, more than any high intellectual power, were his truest characteristics make all that we know, and all that we can still learn, of him of deep interest to thinking men. Many will feel gratitude to Miss Petre for giving us more extracts from his notebooks and unpublished material, more particularly from that Journal, spiritual and philosophic, in which he wrote down from time to time, at less or greater length, the thoughts which occurred to him on the deepest problems of human existence. There is nothing of system in this new volume, though Miss Petre thinks that the Journal was intended (or rather that part of it written in 1904) as "the incomplete scheme of a definite work, which might, perhaps, have ultimately seen the light as a treatise on the Doctrinal Authority of Conscience." But not enough is left, as we see it now, to give us any idea of coherence in the thought or finality in the conclusion. It is as isolated fragments that these essays must be received, and as such they will be read with interest and sympathy.

Miss Petre tells us that

"the writer of the 'Journal' of 1904 had undoubtedly set out chiefly to consider the fundamental problem of faith; but day by day, as he put down his thoughts, the question of personality, and of personal survival, seems to have appeared and reappeared, till quite a series of essays were occupied, almost exclusively, with this subject."

The essays themselves "often express a guess rather than a conviction; they are gropings, and not treatises." We feel as we read the book that the candid and courageous inquirer offers few decisions on which we may rely, but helps us by his thought, again and again, to reach further conclusions for ourselves. Tyrrell had not reached the issue of his own pursuit. Whether he had the mental strength to do so we cannot tell. Perhaps his guesses at truth have greater value than any achievement he could have attained.

Among the striking sayings with which this volume abounds we select a few. Sometimes the thought is new; more often, perhaps, it is the expression which is vivid and helpful. Occasionally the thought is obviously limited, more rarely it seems almost deliberately perverse; but throughout it is eminently characteristic of the writer. If it does not show us anything new in Tyrrell, it shows him more fully. Here, then, are a few passages:—

"Let us return, then, to the primary *datum* of religion. Faith is not a blind, unrelated love or loyalty or devotion, neither is it evoked in the first instance by any *idea* of God, or of Goodness, or of Right and Duty; these are but attempted after-expressions of its object. What I really encounter is a certain ideal of conduct, that seeks to impose itself on me and to assume the control of my action in each particular case."

Again, in the same essay on the authority of conscience:—

"Revelation is a thing revealed; the object of my faith is not primarily a doctrine

or formulation, but a concrete fact, event, manifestation; it is the power that reveals itself in the workings of my conscience, or in the life, words and actions of Jesus Christ, or of the Church of His servants and saints. It is a Word made flesh, a Life lived. Faith is therefore loyalty, a trust directed towards my own conscience, towards Jesus Christ, towards the Church: evoked by the spirit (one and the same) that reveals itself in them all."

There is a fine passage on 'The Unseen World,' but it is too long to quote; another on the 'Domus Dei,' in which he declares how little excommunication would matter for those who are numbered with "the truthful, the sincere, the Christ-like"; another on the effect of criticism on the Roman doctrine about Mary; another a striking vindication, or rather explanation, of the vindictive psalms. On the other hand, we see, as we read these most intimate thoughts, how extraordinarily deficient so persistent a critic was in the true critical spirit; how he became more and more academic as he drew further away from the Catholic faith, and, as he began to regard sin as merely a stage in development, was less and less in touch with the facts of life. Modern destructive writers he seems to have accepted without a thought of analyzing their arguments—Schweitzer, for example—with an absence of acuteness at which one can only marvel. He had come to believe that "Jesus Himself never dreamed of founding a new religion, or of seceding from Judaism," and that if "He had a theology at all, it was that of His people, full of all the errors and limitations which belong to every effort to bring the Boundless within bounds"; and when he found a text that did not suit him, he dismissed it as "a curiously clumsy and unsympathetic interpolation of early ecclesiasticism." It is with a feeling of sorrow that one recognizes how even Tyrrell's search for truth fell into arbitrary and narrow ways.

Miss Petre prints 'A Perverted Devotion,' the controversy concerning which was a significant episode in the Life.

OLD TESTAMENT SCHOLARSHIP.

OUR examination of Mr. Holmes's work on the Book of Joshua has led us to the conclusion that, whilst he has in various respects successfully combated the opinion of those who upheld the superiority of the Masoretic text to that which underlies the Septuagint version, he has not succeeded equally well in bringing forward convincing proof in favour of the proposition that the Masoretic form of the book represents a later text deliberately altered from the more original one which lay before the Greek translator or translators.

Joshua: the Hebrew and Greek Texts. By S. Holmes. (Cambridge University Press, 7s. net.)

The Poem of Job. Translated in the Metre of the Original by Edwin G. King. (Same publishers, 5s.)

Dillmann, with whom a number of other scholars find themselves in more or less close agreement, based his argument in favour of the received Hebrew text on a number of passages which appeared to him to offer distinct evidence of deliberate alteration made by the Septuagint scribe. He admitted that in a number of instances no decisive criteria to the same effect can be detected, but he held that we must in our judgment of the doubtful cases be guided by the certainty which, in his view, was obtainable in other parts of the book. Mr. Holmes's investigation, on the other hand, tends to show that the supposed certainty does not, as a matter of fact, exist, and that therefore the entire argument in support of the superiority of the Masoretic text falls to the ground.

But what Mr. Holmes has not realized is the fact that it is only in their character as certainties that Dillmann's suppositions may be said to have been destroyed, and that as possibilities they still remain. As the arguments by which our author seeks to prove the correctness of his own view are in their turn not convincing enough to establish a certainty, but compel only a contingent kind of assent, we merely have one set of possibilities confronting another set of possibilities. Mr. Holmes, moreover, omits to acknowledge that, besides the theory which regards the Masoretic text as a deliberate late revision of the Hebrew original from which the Greek translation was made, there is another which assumes the existence of different recensions of the text. On the latter view the Masoretic Hebrew may be at least as old as the text used for the Septuagint translation. Nor need, if this be the case, either text be necessarily regarded as generally superior to the other, for each may be found to exhibit, in different parts, considerable excellence.

But having thus expressed our opinion on what we regard as the weakness of Mr. Holmes's position, we must hasten to add that, if his work fails as a vademecum, it nevertheless retains value as an effective stimulus to further investigation; and regarding the publication from this point of view, we believe that serious students will not be slow in extending to it a cordial welcome.

Dr. King's metrical version of the Book of Job is an interesting and, to a considerable extent, attractive piece of work. The error of imagining that ancient Hebrew verse fell into line with the severe scansion of Greek and Latin poetry is, fortunately, no longer prevalent. But it would be equally erroneous to think that the rhythm employed by the Old Testament poets was not subject to laws capable of being analyzed and formulated. A mere glance at the general regularity observable in the versification of a poem like that of the Book of Job is sufficient to reveal the presence of a fairly well-defined rhythmic principle by which the poet was guided. The chief reason why it is difficult to obtain acceptance for any given theory of Hebrew prosody is

our apparent inability to form a clear conception of how the ancient Hebrews vocalized and accentuated their speech in either prose or verse. The Masoretic text rests, indeed, on a fixed basis of both vowel-points and accents; but modern writers are, unfortunately, distrustful of the synagogal tradition thus handed down to us, so that any theory of rhythmic structure is bound to be largely based on a special scheme of enunciation.

Dr. King is in agreement with the general trend of recent opinion that Hebrew rhythm "depends not on the number of syllables, but on the beat of the accent"; but with reference to the poem of Job it may be questioned whether the uniform measure of three beats to a line postulated for it can be accepted as certain. The Masoretic accentuation, which has, after all, from a free critical standpoint, at least as much in its favour as any other scheme of beats, frequently shows a fourfold stress to a line, and occasionally only two accents are assigned to a verse unit; and it seems clear that the artistic effect of the whole would gain rather than lose by the proper employment of variety in the rhythmic flow of the dialogue. Dr. King is himself sometimes forced to admit a line of four beats in his English rendering; but as this is very rarely the case, the apparent need for some variety of enunciation remains unsatisfied.

In approaching the question as to the poetic value of the new version, one is certainly impressed with the adequacy and effectiveness of a large number of passages; but, on the other hand, one comes from time to time upon lines which are disturbing and—to speak plainly—unsatisfactory. One must suppose that the accent assigned to the word "understanding" in

To Him belongs counsel and understanding can be traced to a printer's error; but it should surely have been possible to substitute better lines for, e.g.:—

May darkness deep-gloom defile it.
And crush the wicked instanter.
Efficiency driven quite from me.

The first of these lines would not be much improved if a comma were placed after "darkness"; "instanter" might do in a certain kind of light satiric verse, but not in the poem of Job; and "efficiency" by no means expresses the meaning of the original word, which is in the margin of the Revised Version represented by "sound wisdom."

Another matter to be considered is whether the translator has in difficult cases succeeded in catching the exact bearing of the argument. Much has, of course, to be allowed for differences of opinion; but we should have thought that there was no need for declaring the first line out of place in

O thou that tearest thy soul in thine anger,
Must for thy sake the earth be forsaken?
And the rock be removed from its place?

Dr. King has not recognized that, although the line in question is in the original grammatically in the third person,

it is Job who is addressed in it. It should be added that in interpreting "the rock" of the third line as "the Creator," Dr. King appears to follow mediaeval Jewish commentators; but is there any need for such an interpretation?

CLEMENT AND NESTORIUS.

PROF. PATRICK gives in his Croall Lecture for 1899-1900 a biographical account of Clement and an exhaustive analysis of his teaching. Hundreds, or, more correctly, thousands, of references to the text of Clement show the care with which the work has been conducted; and it may be safely said that there is in English no other such minute examination of Clement's teaching. Though the facts of Clement's life are meagre, the portrait of the man, we are told, stands out in his writings as that of a singularly lovable personality.

"He gives the impression of a certain intellectual naïveté, combined with a moral austerity. He has a lofty conception of the function of the teacher, as well as of the duty of the scholar."

Till a few years ago the accepted order of the writings was the Protrepticus, the Pædagogus, and the Stromateis; but that order has been changed by what Dr. Harnack calls Wendland's "discovery." According to Wendland, the order was Protrepticus; Stromateis, I.-IV.; Pædagogus; Stromateis, V.-VII. Prof. Patrick asserts that Wendland's hypothesis raises difficulties not less great than the traditional view which it seeks to supplant, and he devotes a note in an Appendix to a proof of his assertion. Apart altogether from his position as the first systematic teacher of Christian doctrine and the foremost champion of liberal culture, Clement was, according to Prof. Patrick, the most eloquent exponent in his own age, and for many ages that followed, of Christianity in common life. Throughout his writings there is a great show of learning, and one of his early editors says that he quotes more than three hundred authors, of whom otherwise we know not the names, and is a treasure-house, not only for theologians, but for grammarians, historians, philosophers, jurists, and physicians. Certain critics have represented that show of learning as an illusion, if not a fraud, since Clement borrowed from Aristotle, Musonius, Aristobulus, Favorinus, Plutarch, and Philo; but, meeting this charge, Prof. Patrick points out that the inexhaustible fertility with which Clement can suggest possible interpretations of passages in the New Testament indicates conclusively that when he borrowed, it was not from intellectual or imaginative poverty; and, further, that as he attached great value to erudition as a charm to win Greek

Clement of Alexandria. By John Patrick. "Croall Lecture for 1899-1900." (Blackwood & Sons, 7s. 6d. net.)

Nestorius and his Place in the History of Christian Doctrine. By Friedrich Loofs. (Cambridge University Press, 3s. 6d. net.)

adherents to Christianity, a mere parade of learning would not have served his purpose. Whether he was ostentatious or not in his display of learning, Clement had a very clear aim in his teaching, and the fulfilment of that aim gives him a definite place in the history of Christian thought. His was an age in which many "trembled for the ark of God," and would not endanger the dignity of the Christian faith by formulating it as a series of truths related to one another or by relating it to philosophy. To substitute, says Prof. Patrick,

"a Christian gnosis for a heretical gnosis might seem to some an indirect recognition of a movement with which there could be no compromise; the transformation of a heretical watchword, which had become an orthodox byword, into a designation for the highest Christian ideal, might seen a superfluous and confusing concession to the spirit of the age."

Clement's ruling thought was not that of a Christian theology, but of a Christian philosophy, and Prof. Patrick claims for him that his originality did not lie in the details which he borrowed, but in the formulating of the unifying conception which bound the scattered elements together, and in the width of outlook which enabled him to co-ordinate all the materials. The unifying principle he found in the doctrine of the Word through whom there is order in the universe, whose inspiration history reveals, and who, as incarnate, is the ideal of humanity and the revelation of the close relation of the divine and the human. The peculiar distinction of Clement is that he saw that it was imperative for the Church, unless it was to be stranded or submerged, to determine its relation to the intellectual and moral forces that had moulded the life of nations and individuals; and it may be said of him that he was "the first to see the necessity of formulating a Christian theory of the universe, a Christian philosophy of history, a Christian code of ethics." Prof. Patrick quotes the saying of the late Prof. Overbeck, that the problem which Clement raised and endeavoured to solve in his writings is the most daring literary undertaking in the history of the Church.

In the lecture dealing with the relation of Christianity to Hellenic culture and philosophy it is shown that Tatian and Tertullian represented those who abjured philosophy as the source of all heresies, while Clement followed Justin Martyr in regarding Christianity as the only true and useful philosophy, in reading Christianity into Plato, and in taking all that was akin to Christianity in Greek philosophy as his own. Clement's attitude was that of one who believed that a Christianity which could claim as its own all that was true in the thought of the past could alone face the future with confidence; and pointing out that the problem of the Church to-day is, in loyalty to the past, to adjust itself to the new forces in thought, Prof. Patrick declares that it will act wisely if it adopts the principles underlying Clement's attitude. "Intellectual monasticism," he says, "is as bad

for the Church as moral monasticism was for the individual, and can only end in lopsidedness of development or impoverishment."

Clement's teaching in regard to the Eucharist serves to show that he deserves praise for his attitude to systematic thought, rather than for clear and definite statements of doctrine. Some have argued that he set forth the doctrine of the Real Presence, as it is now accepted by the Roman Church; while others have maintained that his teaching is closely akin to that of Zwingli, or "even might be expressed in the language of the apologist of Quakerism." What may be said for him is, as Prof. Patrick indicates, that he regarded the Eucharist as an ordinance instituted by Christ; that its method of administration was determined by the Church; and that it becomes, when received in faith, a means of spiritual nourishment. 'The Ethics of Clement' is the subject of a most interesting lecture, and in it he is represented as using language that suggests a Christian Socialism when he enforced the duty of liberality and denounced the extravagant fads of the rich. It may be seen, however, that he was vague in alleging that the vision of God is the supreme felicity of the true gnostic, since he did not clearly determine what the vision is, and when, whether now or in the future, men may see God.

The last lecture is devoted to Clement's teaching in regard to the nature, interpretation, and extent of Scripture, and that teaching is important as bearing on the recognition of books which are now included in the Canon of the New Testament. Its significance, too, will be recognized by the student who seeks to understand the genesis and growth in the Church of the belief in the inspiration of the New Testament writings. Clement, of course, accepted without hesitation the theory of the inspiration of the Old Testament; but in order not to contradict that theory he advocated the allegorical interpretation of passages making mention of the hand and feet and mouth and eyes of God, and of His anger and threatening, and he held that God spake to men as they were able to hear.

If there is no originality in Clement's teaching regarding Scripture—indeed, if there is no marked originality in his thought—there remains his attitude to philosophy, which places him in a unique position in the history of the Church; and therefore Prof. Patrick is to be praised for giving us an admirable exposition of his writings.

Four lectures were delivered by Prof. Loofs at the University of London in March, 1913, and have been published under the title of 'Nestorius and his Place in the History of Christian Doctrine.' It is admitted in the first lecture that the subject may seem at the first glance to have little interest for modern men; but Nestorius, from the tragedy of his life and the eminence of his chief opponent, has a place in ecclesiastical history, just as his teaching, from the stir

which it caused, must be considered in the history of Christian doctrine.

Within the present generation attention has been drawn to Nestorius by the rediscovery of his 'Book of Heraclides' in a Syriac translation. In 1910 an edition of the Syriac text was published, and at the same time a French rendering. It may be conjectured, as we are told, that the title is pseudonymous, and that it was devised by an adherent of Nestorius to save his master's apology from destruction. The first part of this 'Book of Heraclides' deals with heresies opposed to the Church, while the second contains an attack on the famous Cyril of Alexandria; but the book also throws light on the life and teaching of Nestorius. The chief cause of the opposition to Nestorius was his refusal to give to Mary the title *θεοτόκος*. This refusal was made apparent in his well-known first sermon; but it now appears from the 'Book of Heraclides' that there was a time before the delivery of the sermon when he declared that the terms *θεοτόκος* and *ἀνθρωποτόκος*, if rightly understood, were not heretical, and when also he recommended the term *χριστοτόκος*. His enemies, however, believed that in not approving *θεοτόκος* he was guilty of some unnamed heresies; and Prof. Loofs affirms that, "more than the heretic Nestorius, the 'saint' but really very unsaintly Cyril is to be held responsible for the Nestorian controversy." Special reference is made to a letter which reveals Cyril's bribes and intrigues, and Prof. Loofs asks that this letter may be read by any one who holds that his judgment upon Cyril is too harsh.

In his examination of the teaching of Nestorius consideration is given by Prof. Loofs to the conclusion of Prof. Bethune-Baker that Nestorius "used the term *person* (*πρόσωπον*) to express that in which both the Godhead and manhood of our Lord were one." In opposition to this conclusion we have the suggestion that, while for our notion of *person* the main thing is the oneness of the subject or of the internal self, for Nestorius the main thing in his notion of *πρόσωπον*, according to the etymology of the word and to the earlier history of its meaning, was the external undivided appearance. It is maintained by Prof. Loofs that throughout the 'Book of Heraclides' the idea recurs again and again that in Christ "the manhood is the *πρόσωπον* of the Godhead, and the Godhead the *πρόσωπον* of the manhood"; and he proceeds to say that we can sympathize with Nestorius when he took the Incarnation as meaning that in the person of Jesus the Logos exhibited himself as man, and "that the man of history was the manifestation of the Logos in such a way that he exhibited himself to us as the eternal Logos." We too, Prof. Loofs adds, understand what Nestorius means when he said that the *πρόσωπον* of the one is also that of the other.

In the last lecture an answer is sought to the question, Was Nestorius orthodox? The commonplace answer is that he was

not orthodox, as was shown by the anathema of the Third Ecumenical Council; but Prof. Loofs maintains that an Ecumenical Council of Ephesus never existed, and, after examining the decree of Chalcedon and decisions of a later time, he concludes, in opposition to Prof. Bethune-Baker, that, measured by the standard of Church orthodoxy, Nestorius must be regarded as a heretic. The inquiry, however, is not ended with this judgment, and evidence is adduced to establish the statement that the doctrine of Nestorius has more historical right than the Cyrilian orthodoxy. Students interested in the history of Christian doctrine will welcome this volume, which reveals a lecturer who is lucid in exposition, sober in judgment, and intolerant only to an intolerant saint.

Ouida: a Memoir. By Elizabeth Lee. (Fisher Unwin, 10s. 6d. net.)

"Poor Ouida!" Few, we imagine, will put down Miss Lee's judicious and well-balanced memoir of that once popular novelist without some such exclamation as this, even though impatience be mingled with pity for sorrows so much of her own seeking. Success came early to her, and the rewards of success in ample wise. But those who do not know how sieve-like is the capacity for cash in certain possessors of the artistic temperament will read of Ouida's trials with some little surprise, if not disgust. It is a tale of alternating splash, display, and impecuniosity, of money easily earned and recklessly spent, of friends and publishers like the estimable Baron Tauchnitz, milked with a frequency and fullness which might make many an author's mouth water. The money Ouida extracted from the rich, whom she alternately aped, abused, and borrowed from, would have saved a legion of less-known artists from starvation. It was all in vain. Extravagance was in her blood. Extravagant in her conception of immaculate heroes, of utterly wicked or dreadfully virtuous females; extravagant in style and diction and political abuse; extravagant in her devotion to animals, which rendered her their slave as well as their champion, Ouida did everything, except die, beyond her means. One would like to believe that her colossal vanity, fostered—as the editor shows—from her infancy, may have wrapped her, as it were, in a mist, and prevented her closing years from being quite so miserable as must otherwise have been the case, when the nemesis of frantic litigation, foolish pride, and crude expenditure ended in that wretched Odyssey of hers from hotel to hotel in Florence, the while she fed her troops of undisciplined dogs upon meals that had been provided for herself by the kindness of a friend.

It is possible that all authorship is a form of vanity, and that all authors are, to a certain extent, vain; but few, small or great, have equalled the supreme literary egoism of Ouida. Her persistent

depreciation of her own age, country, and fellow-craftsmen is the least pleasant feature in a character, the attractive side of which does not emerge very clearly from this memoir. To this little woman "with the clever, sinister face, and a voice like a carving knife," as William Allingham described her, "Endymion" seemed "very poor stuff"; Wilde was nothing more than a poseur and a plagiarist; Tolstoy had not much intellect, as was proved by his admiration of Dickens; Cecil Rhodes had little perspicacity. In short, much was to be made of Ouida, for, as she wrote to Baron Tauchnitz, "now George Eliot is gone there is no one else who can write English." Not content with this pre-eminence, she seriously believed herself to be a potent influence in European politics.

If we had to trace Ouida's literary pedigree, we should say that she derived from those masters of English fiction in the flamboyant period, Bulwer Lytton and Disraeli, and more nearly, perhaps, from the almost forgotten author of "Guy Livingstone." Like George Eliot, she had a wonderful gift for absorbing the product of the intelligence of those who surrounded her. But as she never verified her references, and wrote with a complete nonchalance concerning places, countries, and things she knew nothing whatever about, she committed the innumerable lapses which, together with a total lack of a sense of humour, made her the prey of the parodists, and shocked cultured readers. These lapses, however, scarcely detract from her stories as such, and Ouida could tell a story. Who that has read can ever forget the exuberant vitality of her description of Cigarette's ride, or the rush and movement of her Grand National (however technically absurd) in "Under Two Flags"? It was always easier to laugh at Ouida than not to read her. Miss Lee does not, we fancy, appreciate the story-telling side of Ouida's talent so much as we do. It is a quality which will, we believe, carry "Under Two Flags" to a much riper old age than "In Maremma," which, on purely artistic grounds, Miss Lee rightly prefers. We are glad to see that Miss Lee ranks high Ouida's charming short stories, such as "A Dog of Flanders" or "Two Little Wooden Shoes." The latter has always been a great favourite in Italy, and is now, if gossip speak true, shortly to form the libretto of an opera for the second, or perhaps the third, time. As a satirist of Society, Ouida is at her best and truest when criticizing the *richards* at a period when social and political power in England was beginning to pass from the old landed aristocracy to the new plutocracy.

Ouida was justified in saying that the "Massarenes" is "brassé dans le vrai." Such scenes as are there described are being repeated and surpassed in London Society to-day. But then, if you turn to "Humphry Clinker," you find that things were much the same in 1770, only the pushing millionaires hailed, not from

America or South Africa, but from the West Indies.

We are not inclined to rate Ouida's critical essays so highly as Miss Lee does. Truth to tell, Ouida was a terrible scold on paper, violent in her abuse, ridiculous in her prejudices, and frequently very ill-informed as to her facts; whilst any judgment she might have had was liable to be distorted by the King Charles's Head of cruelty to animals, including the muzzling order. In her essays, indeed, Ouida indulged to the full in what she called "the supreme joy of saying the truth as one sees it"; in her case, unfortunately, this was usually an ill-balanced view of events, literature, and politics. It would have been better not to reprint her echoes from the Kruger-bought journals of the Pro-Boer Continental press such as this:—

"I am told that the Opposition dare not attack Joe on account of the tripotages of Asquith and Campbell-Bannerman."

Du reste, as Ouida would say, Miss Lee has performed a very difficult task with ability and tact.

—————

On the Left of a Throne: a Personal Study of James, Duke of Monmouth. By Mrs. Evan Nepean. (John Lane, 10s. 6d. net.)

We have spent a good many hours very pleasantly, with the frequent tribute of a respectful smile, in reading and re-reading these brightly written and attractively feminine pages. Mrs. Nepean disclaims any idea of giving a complete biography of Monmouth, and the reader must therefore not expect to find in her "study" any fact of importance regarding him which is new to historical students. Her positive design—in the working out of which she has been assisted by a formidable company of eminent persons—has been to give Monmouth "fair play" and "a run for his money"; and this she does, not only as a devout worshipper of the Stuarts, but also as a fond yet discriminating mother, who sometimes finds her wayward child "adorable," and at other times would like to "shake him for his stupidity."

Great as are the pleasure—and amusement—which we can promise her readers, we feel sure that Mrs. Nepean has found equal satisfaction for herself in the course of her task. Her book is, indeed, a revelation of herself as much as of Monmouth. We seem to see her, not labouring austere at her desk, but leaning back in a comfortable chair with her feet on the fender stool, discoursing out of her abundance to some eager and not too critical friend, with the exclamations, parentheses, sporting phrases, irrelevancies, and feminine touches—"laughing till she cries" over things for which we cannot raise a smile—which would seem out of place if we regarded her book as literature. Epithets come trippingly to the tongue in the circumstances we

have imagined, and the English dictionary must contain few applicable to her subject which have not been brought into service.

In an intimate *causerie* of this kind we scarcely expect a severe exercise of the critical faculty, or a pedantic attention to accuracy; and we therefore merely note without comment that Mrs. Nepean appears to regard the so-called "Memoirs" of the Baronne d'Aulnoy—that "Anthony Hamilton in petticoats"—(see *The Athenæum* for Aug. 16, 1913, p. 153) as having authority; does not wholly reject the idea that Charles II. was poisoned; asserts that History has "denied sincerity" to James II.; more than once describes William III. as a "Dutchman"; and does not tell us upon what grounds she calls Dorothy Sidney, Waller's Saccharissa, a "farsighted cat." For a long time we were almost disappointed at not meeting the contemptuous slap at the present Government which experience has taught us to expect in works of this class; but it duly appears near the top of p. 132.

It is in her treatment of Monmouth's formal and loveless marriage—"the handsomest man of the day" with "the comparatively plain wife"; in her story of the genuine and most affecting devotion of Monmouth and Henrietta Wentworth, who "loved one another wrongly in the right way"—a sketch drawn with true womanly insight; in her touching and forcible description of the real dignity of Monmouth's behaviour in the face of death, so astonishingly inconsistent with his bearing while life was still possible; it is in these—though somewhat spun out—that the reader will find profit no less than entertainment. As regards the final scene, we feel that Mrs. Nepean would have been even more effective had she pressed the contrast by giving full play to the shame and disgust which, as a "mother," she obviously feels, though it is expressed in only a single parenthetical exclamation, at Monmouth's craven abandonment to slaughter of the single-minded Western folk who had trusted him.

In her own fanciful way Mrs. Nepean makes the most of the pocket-book which was taken from Monmouth when he was dragged from his ditch, and which she thus brings before our eyes:—

"The little slender volume, with its dark leather cover, lies easily between the palms, warm and smooth; it has the feeling of a handled book, one that has been a man's intimate companion. In such a book there is the quality of the right kind of dog! It might have been drawn a moment ago by fine 'Van Dyck' fingers from a laced coat, and handed over to the reader with one of the charming smiles which we begrudge to the seventeenth century. Though its clasps are broken and its edges stained, the whole presents a wonderful appearance of youth not quite to be described. Could Monmouth, the ever young, bequeath that gift of *la belle jeunesse* to his inanimate possessions?....This book has been wet through. The sudden memory of a dripping grey July morning and a broken man at bay must be shut down as suddenly."

The portraiture in the book is profuse, but not exhaustive. Mrs. Nepean tells us that she has omitted some portraits as being well known; but she has other reasons. She leaves out, for instance, the exquisite picture at Knebworth because she does not regard it as like Monmouth, while admitting that there is the greatest dissimilarity among all the portraits, and at the same time that this particular one is like the Montagu House miniature of his mother. Had she also the reason that it resembles Robert Sidney, whose paternity—so probable to us—she will have none of? Why does she not give Sidney "fair play" and "a run for his money" by including the Althorp portrait? Why, too, though much is said of Monmouth's mother, is there no picture of her, not even the beautiful one from Knebworth?

Mrs. Nepean has shown the greatest industry in tracing the genealogies of the Scott and Wentworth families, and has given excellent character-sketches of Anne Scott, Henrietta, and their respective mothers. We must not forget to add that she has adorned her book or rhapsody—and we use the word "adorned" advisedly—with many graceful expressions of her feelings in verse.

SOCIAL AND CHRISTIAN IDEALS.

A DEMOCRACY is the natural home of Pragmatism. Where sovereignty resides in the common people, and every exercise of it reacts directly upon its possessors, it is quite natural that everything should be judged by the touchstone of results. Consequently the failure of the Churches of the United States to attune the life of the country to the ethical system of Christianity, and the gradual alienation of the working-classes from the religious bodies, have given rise to great searching of heart among American divines, and to the formation of a modernist school of thought, of which Prof. Smith is a brilliant, and Prof. Coffin a more commonplace, exponent.

Prof. Smith, in 'Social Idealism and the Changing Theology,' sees only one hope for the Church, and that hope lies in her adoption of an intelligent, sympathetic, and, above all, energetic attitude towards the social problems of the age. The strength of the Church is not in doctrine, but in service. But though no other age has produced such a maze of complicated and urgent problems as the scientific, industrial age in which we live, hardly ever was the Church more apathetic to the demands of the situation. Prof. Smith attributes this to the fact that accepted theology has not yet divested

itself of that other-worldliness which is a legacy of the early Church. The earth is man's home, and our task is to make it a worthy home. Yet the Church has no large programme; at the best it confines itself to a more or less weak distribution of charity.

"But the modern mind [remarks Prof. Smith] would rather do homage to a Jane Addams directing the expenditure of a few billion dollars with which to reconstruct our slums and to provide medical ministry and recreational opportunities for the children who are now aged before their youth is over.... To defraud men and women of their rightful opportunities to achieve for themselves the things needful for a wholesome life, and then to attempt to supply these needs by some form of charity or benevolence, is a distinctly immoral proceeding."

In the Middle Ages the Church had its finger upon every artery of human life and experience. It controlled scholarship, it pronounced the deciding word in politics, it regulated many phases of economic life. But one by one these things have been snatched from its grip. Scholarship, politics, industry, have all been secularized, and the tendency now is to secularize ethics. If the Church, which should be the guardian of ethical doctrine, remains passive in the face of the moral problems created by our industrial system, then those problems will be attacked and solved without her aid.

It is this secularization of the most intimate sphere of Church work that Prof. Smith fears, and to prevent it he urges the adoption of a comprehensive policy for social regeneration. We think that we are not misinterpreting him when we say that he, like Prof. Coffin, would be inclined to lay greater stress upon the regeneration of society than on its regeneration by the Church. Bagehot explained the English Constitution as the union of a dignified part, the Crown, and an efficient part, the Cabinet. The duty of the dignified part is to attract reverence and loyalty; that of the efficient part to do the actual work. A similar idea, though unrealized, seems to lie at the back of this movement among the Churches of the United States. The religious part is to attract loyalty which may be used in the actual work of social regeneration.

Much of the apathy of the modern Church is certainly due to doubt, to inability to believe the prescribed dogmas. How can the clergyman or minister whose own soul is full of doubts take a strong line of aggression? Prof. Smith well explains the cause of this situation, and suggests a remedy in the frank acceptance of the historical method. The Middle Ages he regards as a period of tuition, when the barbarian sat at the foot of the Church to receive the revealed wisdom of antiquity. Since this wisdom was so much superior to anything which the Middle Ages could produce, it was natural to appeal to it as to the best, and thus to accept tradition as the guide of truth. But science has enabled us to surpass the wisdom of the ancients, and in the vigour

of our own strength we should appeal, not to tradition, but to reason. The Church, however, has thus far judged critical work in theology, not from the point of view of the soundness of its method, but from the point of view of its conformity with Biblical doctrine. This attitude has given rise, for instance, to attempts to reconcile evolution with the first chapter of Genesis, which Prof. Smith discredits. He advocates a whole-hearted acceptance of the scientific method.

Prof. Smith's book shows power and vitality. He has an excellent style, and his outlook is strongly optimistic. Scarcely so much can be said for Prof. Coffin. His writing in 'The Socialized Conscience' is somewhat heavy, and his attitude less well-defined than that of Prof. Smith. He presents the problems of our social life but briefly, saying that they may all be solved if we have the knowledge how to solve them and the goodwill to put that knowledge into effect. But we scarcely needed a professor from America to tell us that.

Two lecture courses provided the nucleus for Prof. Rauschenbusch's volume 'Christianising the Social Order,' and the lecture style is mainly retained, with the result that the orderly arrangement appropriate to works on sociological questions is lost in well-meaning, but discursive eloquence of no permanent value. Prof. Rauschenbusch's basis of principles is not definite, and seems occasionally contradictory; he identifies the moral sense of humanity with Christianity throughout the book, e.g.:—

"Christianising the social order means bringing it into harmony with the ethical convictions which we identify with Christ. A fairly definite body of moral convictions has taken shape in modern humanity. They express our collective conscience, our working religion.... We demand that the moral sense of humanity shall be put in control and shall be allowed to reshape the institutions of social life."

Again, with regard to Socialism Prof. Rauschenbusch seems undecided. He regards it as "one of the chief powers of the coming age," and thinks that all reformers must take leaves from the Socialist book, yet elsewhere he says that there

"is no way of taking the wind out of the sails of the Socialist ship except to sail alongside of it in the same direction."

He confuses Socialism with the views of individual Socialists; the essential Socialism is economic, but he ascribes to it atheism and theories of free love, and deprecates its adherence to a materialistic philosophy on account of its anti-clericalism, identifying that word with anti-religion. The economic basis on which Socialism builds is misunderstood to imply that all life consists of economics with no moral ideals, yet the author himself agrees that there must be a material foundation when he remarks that the social order must supply men with food, warmth, and comfort. Although he

Social Idealism and the Changing Theology.
By Gerald Birney Smith. (Macmillan & Co., 5s. 6d. net.)

The Socialized Conscience. By Joseph Her-schel Coffin. (Baltimore, Warwick & York.)

Christianising the Social Order. By Walter Rauschenbusch. (Macmillan & Co., 6s. 6d. net.)

wishes to eliminate profits and abolish capitalism, his remedies and appreciations are directed towards social reform rather than Socialism.

There is an evident wish to be fair shown throughout the book, and common sense and eloquent pleading are mingled with worn-out theories and doctrines.

Theodore Roosevelt : an Autobiography.
With Illustrations. (Macmillan & Co.,
10s. 6d. net.)

DESPITE a widespread opinion to the contrary, Mr. Roosevelt would be the last man to lay claim to special genius of any sort. In the present book, in fact, he explains somewhat fully, for the encouragement of others, that his success is the result of purpose and painstaking in the use of quite ordinary powers. This exponent of the strenuous life did not even make a good start physically, having been, as babe and small boy, a precarious and difficult weakling of the kind that the straiter sect of the eugenists are believed to regard as an untoward phenomenon. He tells how his father ("the best man I ever knew") carried him about the room at night, to give him ease or keep him alive, and speaks of being taken to live in this place and that for a better chance of breathing. But though the purpose and painstaking by which he got over his earliest difficulties were thus mainly exercised by others, there was still enough left for him to do before he made himself the man the world knows. As he went on he discovered no particular vocation for any one of those healthful activities—from broncho riding and big-game shooting to cow-punching and prize-fighting—which conducted so notably in his case to that "bodily vigor" now authoritatively prescribed by him to all as a method of getting "that vigor of soul without which the vigor of the body counts for nothing." It is not strictly accurate, perhaps, to name prize-fighting as among the careers in which he achieved success. That is rather a discipline of which he has partaken than a profession he has followed. But he tells us so much about his boxing, and the men of mighty prowess with whom he trained (or, shall we say, took extra lessons?), and with whom he stood on terms of hearty friendship, that we find it almost as difficult as he does to keep things separate. Besides, he would be the last statesman in America to claim to be a better man or citizen than some of the prize-fighters he has known.

But success, after all, is not necessarily an affair of special, and, so to say, sectional faculty and endowment. It would seem that there is something compelling in the total personal result of qualities each individually common in its kind and degree. There is genius—"or something very like it"—in the power which some men have to impress themselves on the world, though their path through life may re-echo with accusations of commonplaceness.

Finally, if it is characteristic of genius to be like itself alone, then Mr. Roosevelt's claim to the title is indisputable. There is no mistaking him for another, though people have once or twice mistaken what he meant. His sign-manual is on all his work, his indefeasible accent on every word he utters. Were he to throw a stone through a shop window at midnight, it would be no use trying to prove that he was at home in bed when that accident happened.

Regarding the Autobiography before us, then, the most adequate thing that can be said in a sentence is, that it illustrates the author's individuality and abundance in a way which leaves nothing to be desired. Half-way down the first page of the Foreword we are already in the thick of the well-known Roosevelt testimony to the claims of public duty and domestic virtue. We would not be suspected to say this in mockery. Those who affect to regard that testimony humorously—and the *homme moyen littéraire*, we are afraid, is apt to be of the number—do not sufficiently bear in mind that there are thousands of entirely worthy people who feel that they are the better for it, and still more that their neighbours need it badly. As a manifestation of abundance, again, the book commands our astonishment. Produced rapidly as election literature, or else as a means of working-off the surplus energy which an unsatisfactory campaign had failed to absorb, it runs to well over a quarter of a million words, every one of which is in a context vividly or strongly written, and concerned with acts and actualities, declarations and ideas, to which no student of contemporary history can be indifferent. Nor need one be a student in order to enjoy and profit by this wealth of discourse. For, apart from the fact that much of the book appeals directly to the universal human interest in personal adventure and exploit, Mr. Roosevelt's frequent expositions of his own moral and political philosophy are always such as the average honest citizen can understand and respond to.

The account of his pedigree, relations, and childhood should be of immediate concern to these, but it has its perplexities for the reader with a little history. Ten years ago *The Athenæum* queried the statement that Mr. Roosevelt's uncle was the builder of the Alabama. It is now repeated, without limiting phrase, or the slightest reference to Laird & Sons, and is reinforced by the information that his other uncle Bulloch was a midshipman on board that questionable craft, and fired the last gun in her battle with the Kearsarge. The worst of the laxity of the first statement is that it hinders you from being properly impressed by the second, and may even (so subversive is the spirit of doubt when once it enters) lead you to wonder whether his dear Uncle Jimmy was "a veritable Colonel Newcome" after all.

We are on surer ground in the chapter entitled 'The Vigor of Life,' which gives the history of his own conquest of vigour, with valuable excursions by the way on what to do in presence of a charging lion

or rhinoceros. Mr. Roosevelt has been vigorous himself, and—as head of the New York police, and later as President—a cause of vigour in others. Thereby hang some amusing tales, and such characteristic avowals as (*re a Y.M.C.A.*), "I don't like to see young Christians with shoulders that slope like a champagne bottle." Nor was this such irrelevant training for political life as some might suppose. The very next chapter is entitled 'In Practical Politics.' Aged 24, he is already a leading member of the New York Legislature (having, as was said, "broken into the party organization with a jimmy"), and prepares for business in committee on an important occasion by quietly loosening the leg of a broken chair, and "putting it down beside me where it was not visible, but could be got at in a hurry if necessary."

The incident, be it said, generalizes one's sense of a large section of this massive and crowded volume. As member of Assembly, as chief of police, as Governor of his State, and as President of the Republic—phases of life and work each treated with the anecdotic and declaratory abundance "which is his" (to borrow a favourite locution from these pages)—Mr. Roosevelt seems to be always striving honestly to make reason and righteousness prevail, but to be doing so in a room where a loose chair-leg is no irrelevant part of a well-prepared argument. Concerning the whole *milieu* of American political life as here presented to us, the least uncivil thing that can be said is that it probably does not seem so comprehensively objectionable to those whose native air it is. Something also must be allowed for the fact that the biography of a reformer is not an account of his dealings with the saints and the sages. But, to speak only of the impression left in us, raffishness, predaciousness, and acquired moral idiocy (each in varying degrees) seem to characterize a crowd of the denizens of that jungle; and the description, we are afraid, applies not only to those against whom, but also to some of those with whom, Mr. Roosevelt has done his redoubtable day's work for his country. The substantial value of the whole amount so done cannot be intelligently questioned, even by those who question most loudly the delicatesse, as Whitman would say, of some of his personal and political associations.

To these and other criticisms there are excursive replies at frequent intervals, for, of course, the book is as much an *apologia* as an account. The *apologia* is generally well made out, particularly in the case of Mr. Roosevelt's action towards Colombia in regard to Panama and the Canal zone. His approval of the proposed tolls hardly seems an issue of his own character, or in keeping with his intelligence; but at least he would let the question go to arbitration. Regarding his unlucky declaration on the subject of a third-term Presidency, his argument labours as it does nowhere else. Clearly the declaration was a rhetorical blunder, and was made doubly binding by the perverse emphasis which inserted the words "in no

circumstances whatever" while leaving out the saving word "consecutive." Taking Mr. Roosevelt's present explanation of his meaning, we can only say that history would be ransacked in vain for such another instance of a public declaration carefully planned and badly drafted. But if in this affair he made a big blunder, he has made many better things that are bigger still, just as that home-virtuous passion of his which makes us smile, and that faculty for unselect friendships which perhaps makes others weep, are small matters when set beside the vigour and directness of his intelligence.

Altogether the book is a real autobiography, being entirely like the writer of it. It is plethoric with good matter, "always interesting and often entertaining" (like the doings in the New York Legislature), but by its very variety and abundance baffling to a reviewer. That will not be felt as a drawback by the reader at leisure, to whom therefore the book is confidently commended as a substantial possession.

FELLOWSHIP BOOKS.

THE "Fellowship Books" are described as "a new contribution by various writers toward the expression of the Human Ideal and Artistic Faith of our own day," and roughly, we imagine, represent the ideas of the generation now active in impressing itself on the thought and art of the twentieth century. The writers of the series differ considerably in age and standpoint, and the editor does not seem to have imposed any limitations on their style and outlook. This is, perhaps, wise; still, it may seem odd to some who despise Latin and Greek, and know German to be a rare acquirement, to find all three used for illustration and ornament. The very variety of outlook revealed is characteristic of the present day. It is difficult to find common ground between the writers of these books. Not all of them believe in God, and perhaps the most prominent feature is the use of mythology, old and new. We note also an evident desire for distinction in prose where the books are not the work of pens already known for their accomplishment. The manner of the message seems in some cases more important than the matter. Yet there is no room for writing off the point, since some sixty pages of clear and comely print—the average length of the books before us—are not much for the discussion of such themes as 'Love' and 'Nature.' We expect, then, a bare outline which is suggestive rather than satisfying.

We take first the two attempts to bring a little philosophy before the inexpert

Fellowship Books:—

- The Meaning of Life.* By W. L. Courtney.
- Poetry.* By Arthur Quiller-Couch.
- Love.* By Gilbert Cannan.
- Nature.* By William H. Davies.
- Trees.* By Eleanor Farjeon.
- Flowers.* By J. Foord.

(B. T. Batsford, 2s. net each.)

public. Mr. Courtney and Sir Quiller-Couch both offer a sound foundation for further thought or research, instead of trying to achieve that odd thing—an encyclopaedic primer. Writing with ease and grace, and avoiding the little demon of Pedantry who whispers in so many scholarly ears, both are lucid and attractive. Mr. Courtney explains the main cleavage between the rival systems of Materialism and Idealism, and, getting away from that theoretical adhesion to beliefs which renders the work of many teachers ineffective, speaks in his own person of the necessity for making up one's mind on one's attitude to the Universe as one gets on in years. A man ought, Mr. Courtney says, "to be able to give an account of the faith which is in him, based on and tested by his own experience." The little book, admirably free from dogmatism, examines some of the fundamental beliefs involved in a philosophic conception of the world of good and evil, and decides in favour of Dualism as against Monism. Mr. Courtney is fair to both sides in his argument, and less open to attack than many writers are who seek to summarize.

Sir Quiller-Couch deliberately sets aside questions of technique and definition, and, beginning with Plato, warns the reader that he is going to be philosophic. He shows that poetry is "an instrument for reconciling man's inward harmony with the great outer harmony of the Universe," and, on the whole, the best instrument in this imperfect world. The claims of music are discussed in an interesting passage, and several well-chosen quotations show what poetry is, or should be. The Professor is witty, and occasionally, perhaps, led off his subject by his wit; but his little book is a success. It would, however, be too much to expect, that it will influence the large and increasing class of persons who imagine poetry to be merely a way of putting things cleverly with the aid of rhymes and a good vocabulary.

Mr. Cannan views 'Love' from the point of view of a man, a conscious artist who is always expressing himself, and he traces with a good deal of force and fervour the influence of married life, children, friendship, and death. A born romantic with a gift of imagination beyond his fellows, and so not easily understood, this man sees the path of life as full of gold and dirt, and goes through a series of crises till he acquires the thing that sets him right with the world. That is not religion, but humour. Mr. Cannan speaks bitterly of the humbug of religion. Here and elsewhere he is, we think, less than just. But his book is finely written; its scorn and its insight are alike memorable.

Mr. Davies gives a purely personal view of 'Nature,' his own experiences when he was inhabiting a lonely cottage in the country, and—since in his earlier life he had been incurious about bird, beast, and flower—making a series of discoveries. The book has all his gifts of directness

and simplicity. He sees for himself, and does not hesitate to tell us what he sees. Thus, in spite of a host of poets, he speaks of the "golden faces" of primroses; and in spite of the world of to-day, he advises authors to take a delight in solitude. This would hardly suit the vast company of them who live within the London cab radius, and prate of Nature and the simple life in the clubs, and incidentally arrange for good notices of their books. Mr. Davies delights in children, but is obviously depressed by the scandal Society talks:—

"I can't say that I enjoy human society, although I like to be thought well of, and to leave a good impression wherever I go. It gives me greater joy to be alone in a meadow than to be surrounded by my kind, even when I know for certain that I am with true friends who are devoted to me."

Several charming little poems vary the simple prose of this volume.

Miss Eleanor Farjeon is, alas! anything but simple on the subject of 'Trees.' She begins by explaining: "I know nothing whatever about trees. If I did, I would be writing of any other matter." She talks of the pedantry of textbooks, and goes on:—

"But when I speak of that I do not know, I show my pedants a pair of heels, Perseus sandalled, with a golden feather of fancy and the blue wing of a dream; and I rise where they cannot follow, wag they their heads never so wisely, sitting spectacled in a ditch." This sort of fantastic writing seems to us unnatural, and we really cannot endorse the easy paradox that any one who has studied a subject has lost his power of dealing with it imaginatively, or making those discoveries about it which are beyond, and possibly above, reason. Is 'The Woodlanders,' for instance—the first book we should think of, though it is not mentioned here—less true to nature and art because Mr. Hardy has studied trees as few men have done before or since?

The book is largely occupied with legendary stories of Chronos and Pan, and others. We find also a comparison between Shakespeare's garden and forest comedies which is ingenious, but hardly convincing; and such comments on tree-names as this:—

"Cypress is a veiled whisper, Elm a low, full murmur; and if Acacia is the hush of the wind, Sycamore is its wailing sigh."

The present reviewer finds the book disappointing, but perhaps he is disqualified by pedantic study, for his interest in the subject once led to the suggestion, "Be you in the timber trade, then?"

In writing on 'Flowers' J. Foord seems to us too mannered in style, but not to the extent revealed in the last book. Early knowledge is commended of the sort which is gained in the fields, for it leads on to more. The generalizations as to colour and habitat are usually sound, though not true of all districts; and in such advice as is given good taste is shown. The attractions of old English names and of flowers of the East are

pleasantly dwelt on ; but we must object to the statement that " milkwort, a little Cruciferæ, was the ' cross ' flower." Milkwort does not belong to the Cruciferæ ; it has an order to itself ; and is it correct to speak of " a cross-bearing plants " ? The violet of Athens was hardly, we think, the one we know, but something more substantial in size. The punning title of Parkinson's famous book is long and awkward to shorten, but we cannot call it ' Paradisi,' leaving a friendless genitive to stand by itself.

In the chapter ' Of our Own Flowers ' rosemary is included, with its use in funerals and weddings, but the reason for it is not explained. Ophelia and Perdita give the right hint, for they both connect it with remembrance. Parkinson even tells us that the " oyle Chymically drawne " from rosemary is used " to strengthen the memory."

Essays on Truth and Reality. By F. H. Bradley. (Oxford, Clarendon Press, 12s. 6d. net.)

DR. BRADLEY for some years past has enjoyed all the advantages and disadvantages of being an established institution. Any one can fling a stray stone at him without doing him harm ; he is as far beyond the reach of casual criticism as he is beyond the need of casual praise. But at the same time his position invites organized attack, and against such attack he has a wide area to defend ; a diligent person can always be finding a fault here and an obscurity there. He is therefore constantly forced to reply without consulting his own wishes, and to give to controversy what is meant for mankind. But what a pleasure it is to read even his most controversial work ! What a relief to turn to its severe concentration and scrupulous honesty from those modern writers who are topical at the expense of thoroughness, and attractive at the expense of truth !

Only about a fifth part of this book is absolutely new. Of the rest, one chapter was published not long ago in *The Philosophical Review*, one in the *Proceedings of the Aristotelian Society*, and the others have appeared in *Mind*, with two or three exceptions, within the last five or six years, and are already known to students of philosophy. Like the new part, they are all illustrations of the author's theory of ultimate Reality. Their unity is unity of subject. They show Dr. Bradley elucidating and restating such parts of his earlier works as now appear to himself in some way imperfect, and at the same time replying to the copious criticisms of his opponents. Of substantial change there is very little, though there is some shifting of emphasis.

The Pragmatist controversy takes up a good deal of the book—more indeed, as Dr. Bradley tells us, than its place in his thoughts warrants ; but no one will regret

it. It is as good a basis of discussion as any other, and one must begin somewhere.

It is interesting to see exactly how far he goes in his attempt to find common ground with the other side. In ' Coherence and Contradiction ' he definitely says : " Those who teach the implication of all sides of our being with and in what we call thought, deny no doctrine held by me." This is hardly the " intellectualism " which is usually " cold." Again he says : " The whole of our knowledge may be said to depend upon immediate experience. At bottom the Real is what we feel, and there is no reality outside of feeling." Is this the bogey " rationalism " ? These statements, it may be observed, are not a revolution in idealism, though they are as definitely a protest against an undue abstraction on that side as are many of the commonplaces of Pragmatist criticism. Abstraction and false absolutism on any side are the enemy, whether it be the abstraction of change as real in itself and unconditionally, or the apotheosis of any other distinction within the whole, to the degradation of other complementary aspects of the same whole.

It only remains for us to express the hope that the publication of this volume, and the collection of other occasional papers in the future, will remove Dr. Bradley's objection to the reissue of those earlier volumes which, as he now says, he can no longer hope to rewrite.

La Ville Convoitée (Salonique). By P. Risal. (Paris, Perrin & Cie., 3fr. 50.)

THE antiquity of Salonika, its lovely situation, its long story of war and bloodshed, the extraordinary multitude of races which have coveted and seized it, only to relinquish it perchance a few years later, make the title of this book an apt description.

Called Thessalonica after a sister of Alexander the Great, the place was, in the Hellenistic period a centre of culture and learning having come into existence not much later than Epicurus and Zeno. It possessed schools of medicine, law, and military art when Western Europe was in a state of untutored barbarism. Under the Romans it continued to expand, for, having once suppressed the spirit of revolt, they exerted themselves to develop the city's natural resources, and, what was possibly equally important, they endowed it with their own ideas of a civil code. The government consisted of a senate, headed by a proconsul, with the municipal magistrates under him. Under this orderly rule Thessalonica enjoyed peace and prosperity for three hundred years, but with the downfall of the Roman Empire it entered on a never-ending struggle with the hordes of barbarians which poured into Europe from Asia.

It was while Thessalonica was still part of the Roman Empire that St. Paul visited it, in obedience to his vision of an appeal from Macedonia. The Jewish element,

always strongly marked in the city, heard him with alarm, but his proselytes among the Greeks being numerous, the Christian Church gained a footing it never lost, and Thessalonica was eventually the means of spreading Christianity far and wide. Here it was that Theodosius signed the edict which commanded all inhabitants of the empire to adopt the religion of the Galilean, and here, too, he ordered the wholesale massacre which brought down upon him the stern rebuke of Ambrose of Milan.

The account of Salonika during the Middle Ages is interesting, and expressed with the clearness and terseness for which French prose seems to have been specially created. The following quotation might almost be an indictment of modern social conditions, yet it is a picture of society at the close of the twelfth century :—

" Mais si une élite riche et élégante mène une existence aisée et raffinée, l'immense majorité de la population, un monde chaotique d'humbles artisans, de manœuvres familières, de marins braillards et dégueuillés, de prolétaires de tout ordre, d'oisifs prompts à l'émeute, vit dans une misère épouvantable. Les nobles, les riches et les ecclésiastiques sont pleins de morgue et de cupidité. Ils commettent, à l'égard de cette populace, des injustices criantes et des abus scandaleux.... Ils exploitent cruellement les pauvres gens ; ils spéculent sur leur détresse lamentable, prêtent à gros intérêts aux malheureux agriculteurs, puis les poursuivent sans quartier, font main basse sur les propriétés qui leur sont remises en gage.... Aussi, la haine des petits envers les grands est-elle mal contenue, et déborde souvent en clamours, en imprécations et en rixes.... Les usuriers continuent à dépouiller les artisans et surtout les cultivateurs. Leurs méfaits iront en augmentant d'âge en âge et la misère du peuple croîtra jusqu'à la chute définitive du malheureux empire."

With the fall of the Byzantine Empire Salonika entered on the cosmopolitan life which is her characteristic to-day. Within her walls may be found colonies of Greeks, Bulgarians, Slavs, Jews, and Italians, along with the numberless fierce and quarrelsome lesser nations which keep her in a chronic state of violence and turmoil.

M. Risal deplores the fate which threatens Salonika, independently of the greed of surrounding nations. Miletus and Ephesus already have their ports blocked up by vast deposits of alluvial soil brought down by the rivers on which they stand. Salonika has a delta to which the Vardar keeps adding at the rate of fifty metres a year. Unless this deposit is speedily checked, and the river bed artificially deepened, the port will be closed to all but the smallest vessels.

M. Risal writes at times like a modern war correspondent (some of his phrases are almost telegraphic in their brevity), and with the certainty of one who has seen for himself. He concludes with a plea on behalf of the ruined peasantry of the district, whose emigration would spell disaster to the "coveted city."

Notes of a Son and Brother. By Henry James. (Macmillan & Co., 12s. net.)

"I AM fully aware as I go, I should mention," writes Mr. James, opening the eleventh of the thirteen chapters into which this new instalment of his autobiography falls,

"of all that flows from the principle governing, by my measure, these recoveries and reflections—even to the effect, hoped for at least, of stringing their apparently dispersed and disordered parts upon a fine silver thread; none other than the principle of response to a long-sought occasion, now gratefully recognized, for making trial of the recording and figuring act on behalf of some case of the imaginative faculty under cultivation."

He had been haunted, that is, by the idea of portraying the growth of an artist's mind—of accomplishing, perhaps, in prose, and, as it were, for prose, what Wordsworth did in 'The Prelude' for poetry. But in what guise, in terms of what personality, would the subject finally embody itself to him? Who would be his hero? Neither the mystery nor the surprise of its solution can seem to others quite so great as the author himself found them to be:

"It happened for me that he was belatedly to come, but that he was to turn up then in a shape almost too familiar for recognition, the shape of one of those residual substitutes that engage doubting eyes the day after the fair. He had been with me all the while, and only too obscurely and intimately—I had not found him in the market as an exhibited and offered value. I had in a word to draw him forth from within rather than meet him in the world before me, and to make him objective, in short, had to turn nothing less than myself inside out."

The volume before us is as intricate in its design as are these sentences in which the author's concealed purpose is unfolded; and the number of readers who could have arrived, without his help, at a clear perception of its governing motive is, we imagine, small. Few could have disengaged his "silver thread," and for this reason: Mr. James observes no distinction between the vital principles implied in the imaginative development he depicts and the evoking impression or stimulative atmosphere by which that development was occasioned and accompanied. His attention passes without check from central to subsidiary issues; whatever at any moment his focus and centre may be, he is equally alive to its circumference, and he loses no opportunity of reminding us how distracting, how multifarious, are the claims of recollection. Moreover, if no distinction is recognized between the unifying imagination and the contributory impressions, one might say the same almost of the impressions themselves and the underlying events, places, persons—"vessels of intimations," in his characteristic phrase. Mr. James comments upon a complex picture present to his mind's eye, and not to ours; and his method approaches more nearly to a natural justification, or, as some would say, exposure, of the

philosophy of subjective idealism, than that of any other writer. He covers in this volume the ten or twelve years of his passage from the boy to the man; yet it is but occasionally that his pages give us the illusion of a direct experience of the world in which his youth was passed. We move among phantoms of comparison and discrimination and inference, feeling solid ground under us at such times only as when some theme of inescapable interest, such as the American Civil War, the name of some writer or artist known to fame, or, best of all, the numerous and delightful quotations from the family correspondence, throw the play of analysis into accidental and temporary relief, and give the allusions and asides their background.

It is not necessary to tell Mr. James's many admirers how fine and how just the inferences and discriminations are within the severe limits to which his unique sensibility consigns them. Yet it ought to be admitted that their appeal implies what Mr. James, more than all other living authors, has the right to count upon—the prepared mind, the listening and attentive spirit, and, we should almost say, the suspended judgment, which are given to an acknowledged conqueror and hero. The beauty of the English—when it becomes beautiful—lies in its mingling of conversational hesitancy, of a serpentine and sinuous approach, with the perfect address and, as it were, hawk-like seizure of the quarry when that unsuspected and unsuspecting object comes finally into view. But the brief moments of triumphant capture seem hardly to justify the length of the preparatory stalking, the meticulous survey of the ground, the arduous climb; and the introduction—no doubt as a compensating feature—of colloquial licences on the printed page (a strange formal informality), brings with it some further disadvantage, often straining the language for effects not pleasant in themselves, yet certain to be imitated by hosts of inferior writers.

To devoted students these 'Notes of a Son and Brother' will present themselves as a peculiarly characteristic and peculiarly victorious display of the master's power. For to the normal subtleties of moral and social flavour, in the delineation of which Mr. James has no rival, there is here added a continuous allowance for the variously operating influences of the backward view, so that what we have is, as it were, a study in the perspectives of memory. Yet over and above these sometimes unseizable refinements, there is a direct appeal to the simplest mind in the letters we have already referred to, particularly in those of Henry James, sen., of William James, and of their relative, the beautiful and intrepid Mary Temple. These, standing out like mountain tops above the mist-clad landscape through which recollection threads its way, are in themselves a treasure of great price; indeed, Mary Temple's letters—she died of consumption in early womanhood, and we hear almost

her last words—convey more fully than anything else the magical freshness and candour of the whole circle. Where else, we ask as we read them, have human beings ever been so good, so little restricted by their goodness?

The vivacity and versatility of William James have, of course, long endeared him to a wide public; it is a new and peculiar pleasure to share these qualities in their first bloom. His powers as a draughtsman (for he studied and expected to practise both art and science before finally settling to be a philosopher) were clearly of surprising range. They furnish the volume with half a dozen illustrations in various styles, grave and gay, and all of extreme interest. Mr. James himself describes his brother's portrait in oils of Miss Katherine Temple as

"a really mature, an almost masterly, piece of painting, having, as has been happily suggested to me, much the air of a characteristic Manet";

and his reproduction of it fully bears out this high praise.

To Henry James, sen., we feel ourselves still more intimately drawn. His Literary Remains were published, his son reminds us, at Boston in 1885, and we have registered a vow to procure this volume. By accident a Swedenborgian, he was in essence a man of the rarest spiritual perception and attainment, as well as a master of style.

"Oh you man without a handle! Shall one never be able to help himself out of you according to his needs, and be dependent only on your fitful tipplings-up?" is his apostrophe to his near friend Emerson; and what could be more apt? In a letter from Europe to the same friend he writes:—

"Carlyle is the same old sausage, fizzing and sputtering in his own grease, only infinitely more unreconciled to the blest Providence which guides human affairs. He names God frequently and alludes to the highest things as if they were realities, but all only as for a picturesque effect, so completely does he seem to regard them as habitually circumvented and set at nought by the politicians."

To the writer the reality of these "highest things" was the ever-present postulate of life, and, when his shrewd perception fails, it is only because he too readily attributes his own spirituality to others. To an inquirer into "psychic" mysteries, then beginning to be heard of, he writes:—

"I haven't a doubt of a single experience you allege....I am persuaded now for a long time of the truth of these phenomena, and feel no inclination to dispute or disparage them; but at the same time I feel to such a degree my own remoteness from them that I am sure I could never get any personal contact with them. The state of mind exposing one to influences of this nature, and which makes them beneficial to it, is a sceptical state; and this I have never known for a moment. Spiritual existence has always been more real to me (I was going to say) than natural; and when accordingly I am asked to believe in the spiritual world because my senses are getting to reveal it, I feel as if the ground of my conviction were going to be weakened rather than strengthened."¹⁵

In fact, religion, in its purest form of diffused love and worship, was the household air of the Jaffnes family, though "church" was never heard of, and no proselytizing word was ever said. Perhaps the quality of enduring and mellowing splendour in our great novelist's aestheticism—a quality the more remarkable in a faculty itself so unstable and frail—owes even more than he is himself aware to the angelic influences that surrounded him in his youth.

Life of Admiral Sir Harry Rawson.
By Geoffrey Rawson. (Arnold,
12s. 6d. net.)

WHEN a little boy of not quite fourteen, Harry Rawson found himself a naval cadet on board the Calcutta, the flagship of Sir Michael Seymour, then engaged in settling a dispute between this country and the Celestial Empire. In her, and afterwards in other ships, he served in Chinese waters for close on seven years, returning to England as a lieutenant in 1864. Seven years later, at the age of 28, he was a commander, and appointed to the Hercules, which at that time was looked on—more especially by the Navy—pretty much as the Dreadnought was a few years ago by the general public. Rawson had grown considerably in years, in rank, and, above all, in bulk from the little cadet who, when in the Calcutta, had been, perhaps, most useful as the saucy soubrette of amateur theatricals; now, going round his new ship, and making himself acquainted with the ins and outs of her lower regions, he attempted to pass through the small door of a watertight compartment. Finding that a little difficult, he tried to go through sideways. That also was difficult. "It ain't no use, sir," said the petty officer in attendance; "you 'aven't got no feather-edge." It was not that Rawson was then, or ever, unduly corpulent: he was just a fairly big man of thirteen or fourteen stone.

The commander of a battleship is, perhaps, one of the hardest worked of working-men, and it stands to Rawson's credit that he served through two commissions in the Hercules, winning golden opinions for his energy and tact from those above him and from those below. In 1877 he became captain-flag-captain to Lord John Hay, then appointed to command the Channel Fleet, which early in the next year was sent into the Mediterranean to strengthen the hands of Sir Geoffrey Hornby in the Dardanelles. Not that it went there, but after some time at Malta and Crete it went on to Cyprus, of which island Rawson was appointed the first governor till other arrangements could be made. He held the post for only a few weeks, being glad to quit it and its many discomforts—"hot winds, Oriental smells, and mosquitoes, sandflies, and ants."

In the Minotaur, as transport officer in Egypt, and again as flag-captain to Lord John Hay, then Commander-in-Chief in the Mediterranean, he served

almost continuously for nearly nine years. A spell in command of the steam reserve at Devonport, followed by another commission in the Mediterranean, this time in independent command of the Benbow, almost filled up the fifteen years which it then took to reach flag rank. He had actively served very nearly the whole time, and had the reputation of being a good officer with a special gift for managing men, and a tact that would prove equal to a very awkward position.

Of awkward positions he had enough when appointed, in 1895, to command at the Cape of Good Hope. He had almost immediately to arrange a disputed succession in the chieftaincy of an East African tribe which involved some display of military force. In the next year there was a somewhat similar dispute as to the throne of Zanzibar, and he found it necessary to convince the self-proclaimed Sultan that—in the words of *Punch*—Rawson was one of the early birds, and he, the Sultan, was one of the worms. It was a sharp rebuke, sharply administered, but probably saved some thousands of lives which it might have cost to oust the usurper if he had been given time to establish himself. This affair was scarcely settled before Rawson was called on to direct a punitive expedition against Benin, the City of Blood, the City of Abominations. The mystery attached to this city, the very position of which was not exactly known, the resources of which were absolutely unknown, increased the difficulty of the task, the credit of its successful issue. It was a piece of work such as the Navy has often been called on to perform, and has often performed, though it takes men and officers far from their ships and the sea—in this case even from water. That was, indeed, the chief difficulty. All the water for three days' consumption had to be carried by men marching under a tropical sun and by difficult paths. The allowance had to be limited to two quarts a man per diem, and one quart for the carriers. But they won through and burnt the town, destroying the sights and stenches of blood and carnage which called aloud to high heaven.

Rawson had after this the command of the Channel Fleet, and it was felt that the highest service employments lay before him—the command in the Mediterranean, the command at Portsmouth or Devonport. Still no one was surprised when he was offered and accepted the civil post of Governor of New South Wales. It was a post requiring much tact rather than much governance. For the latter there was little scope, but for the former a great deal, and he showed how happily conceived had been his appointment. When, after seven years of it, he finally bade farewell to Australia, a local paper had a long appreciation of him, from which we may quote a few sentences:—

"Clever men have come and gone, without having opportunity for doing aught for or amongst us. Sir Harry did not wait for opportunity, he sought it, and its name was legion.... There have been Governors who, as men, were the thinnest of shadows. The

Governor in them was so much in evidence that the man was completely hidden; but no one will say that of Sir Harry Rawson. He carried the dignity of his high office well—so well that it enhanced him; but he carried it—it did not carry him. Such men do more to bind us to the throne than forty fleets. Gentleness with strength, kindness, courtesy, and patience—whatever we may have expected, this is what we found, for we have looked on the face of a man."

Rawson did not long survive his homecoming. He died within the year, on November 3rd, 1910, two days before completing his 67th year.

The present biography, though it occasionally strikes us as somewhat bald, and jejune, is a not altogether unworthy memorial of one who was, as Lord John Hay has put on record, "a great sailor and a successful disciplinarian," and who in civil life "displayed an ability which will be borne witness to by thousands in New South Wales."

The Bruce of Bannockburn. Being a Translation of the Greater Portion of Barbour's 'Bruce' by Michael Macmillan. (Stirling, Eneas Mackay, 3s. 6d. net.)

The manly single-mindedness of King Robert the Bruce made his career unusually fit for metrical relation, and John Barbour's poem, both by its subject and its ease of manner, at once won public approbation. It appeared in 1376, following the accession of Robert II., when the humiliations of David II. were forgotten, and the national cause after three-quarters of a century of struggle was secure under the Stuart dynasty. 'The Bruce' held thenceforward a place of acknowledged authority and popularity, historical and literary. The facts recorded were not intricate. Truth in King Robert's case was neither obscure nor recondite; the theme was matter of battle rather than matter of diplomacy. Barbour's knowledge comes mainly from the field; his narrative is not documented from chancery records or charter chests. Its precise source has been suspected to lie in some lost French or Latin chanson or chronicle, but the suggestion remains a speculation. The story has something of the direct cut and thrust of the sabre; there are few—though there are some—passes of the rapier. Hence Barbour's merits are chiefly those of a chronicler: in that aspect lies his main, yet by no means his entire, literary significance.

Dr. Michael Macmillan has versified 'The Bruce' afresh as regards the story down to 1314, the year of Bannockburn, of which the sexcentenary ceremonials of patriotism are no doubt impending. The task of verbal rejuvenation was not easy; some critics might declare the effort of translation unnecessary, others impossible. In the present work of facile and seldom forced versification the rendering observes a close and linear fidelity in sense to the original; it never swells into bombast, and it always seeks

the golden mean of an energetic simplicity, a little undistinguished, perhaps, but still harmonious with the verse of which it is a transposition. Barbour's style was homely; he mounted Bruce, for the most part, not on a charger, but on a palfrey. Dr. Macmillan's ambling rhyme does the same.

The lady disconcerted by
The devil's speech made no reply.

This is little worse than the original:—

The wif confusit wes, perfay,
And durst no mair ontill him say.

Notes and an Introduction favourably estimate Barbour, his poem and his hero, and point out numerous parallels, in Greek, Latin, and other epics, to the adventures of the Scottish warriors. The Bruce story, transmuted into modern metre, preserves its inherent force, and in qualified measure its power to please.

FICTION.

The Good Shepherd. By John Roland. (Blackwood & Sons, 6s.)

THOUGH there was, perhaps, no necessity for the author of a novel to acquaint his readers with his knowledge of pathology and anatomy, it would be churlish to cavil because such details have found a place among much other matter far more entertaining and interesting. Mr. Roland has not only given us some fine character-drawing, but has also passed on to his readers an intimate knowledge and understanding of a secluded Tyrolean village and its community.

His hero is far from being an average hero of romance. When we are introduced to him he is a diffident, morbidly introspective, lonely medical student. This student has, however, within him a desire for service he has only partially realized. He is fortunate in so far that, instead of being caught up in the maelstrom of European civilization, and anaesthetizing himself by a round of more or less useless activities and quite useless distractions, he is driven to throw in his lot with a community under conditions that no fully qualified medical practitioner will accept. Here, influenced by a parish priest who is far and away the best character in the book, he learns not only to cease railing at his fate, but even to rejoice in having been called to the highest and humblest rôle in life—that of an underpaid but beloved servant of his fellows.

There are some lapses into mere sentimentality, especially towards the end, which spoil the delineation of his character. Not so that of the old priest to whom we have alluded. The shrewd common sense of this far from worldly old man is most informing, and, withal, wholly delightful.

We are tempted to make quotations concerning the author's opinions on Roman Catholicism, the utility of village "Mystery Plays," and conventional forms of burial, as well as other matters where

an agreement would need qualification, but to do so would carry us far beyond the space we can afford. The book is an excellent Easter sermon, provocative of much thought.

James. By W. Dane Bank. (Sidgwick & Jackson, 6s.)

THE James of the title as a small boy plays for himself, not for his side. Having strained the family resources to the utmost in order to obtain the social advantages of a boarding school, he pushes himself to the front in sport and work. At the close of a year there, he easily obtains a job at eight shillings a week in a firm of hatters in the North-Country town of his birth; but the prospect of a mere three pounds ten a week as a salaried servant offers no lure compared with the brilliant future held out to a clever bamboozler of a gullible public by the sale of a much-advertised "hair restorer." The great business built up round "Superbo" is removed to the metropolis. James becomes financially interested in large "concerns," is returned a member of Parliament in the Conservative interest, and then, when a crash comes which might be expected to ruin most men, James does what James would do—extricates himself easily from the *débris*, and proceeds to build a new edifice of prosperity on the ruins. The recording angel would have to put it to James's credit that he was above the grosser snares of the flesh; that he was generous within certain well-calculated limits; that he was, also, up to a certain well-defined point, a loving son and a devoted brother. But he was ruthless in the pursuit of his own advantage, full of ignoble ambitions, and not over-punctilious in the matter of veracity and fair dealing. Without malice or flattery, the author has produced a finished literary portrait which is commended by many excellent qualities.

BOOKS PUBLISHED THIS WEEK.

THEOLOGY.

Blakiston (Rev. Alban), THE BIBLE OF TO-DAY, 3/- net. Cambridge University Press

In an introductory chapter the author discusses the question of the Inspiration of the Bible, and then considers briefly the history of its different books, ending with a discussion of the religious affinities of Judaism and Christianity. His aim throughout is to introduce students to the historical method of study, and accordingly a bibliography is appended to each chapter.

Book of Prayers for Boys, TOGETHER WITH SPECIAL PRAYERS FOR THE HOLY EUCHARIST, compiled by the Rev. C. H. Blofeld, with a Preface by the Rev. R. Linklater, 6d.; with Collects, &c., 1/- A new edition. Mowbray

Cross (Gordon), CHURCH AND STATE IN THEORY AND PRACTICE. "The English Churchman's Library," 1/- net. Mowbray

An account of the relation that has existed between the Church and State in England.

Lacey (T. A.), CATHOLICITY, CONCIONES AD CLEBUM, 2/6 net. Mowbray

Four lectures on "The Word and the Idea," "The Organic Element," "The Dogmatic Element," and "The Element of Largeness," which were addressed to the clergy of Birmingham during Lent last year. To these are added an Appendix, two essays, entitled "Cathedra Petri" and "Securus judicat Orbis Terrarum."

Wyatt (E. G. P.), THE EUCHARISTIC PRAYER, paper 1/- net; paper boards, 1/- net. Mowbray

This is one of the "Prayer Book Revision Pamphlets" published by the Almain Club. The author discusses the question whether it be desirable that revision should take the direction of approximation to the Roman Canon or not.

POETRY.

Bannatyne (Philip), A SATIRE OF HADES, 1/-

Dane

A satire on modern manners, in which Satan is comforted on the ground that "all's wrong with the world."

Open Door (The), 1/-

Dane

This small anthology of prose and verse has been compiled by the Rev. Arthur Chambers for those in trouble.

Rowley (Thomas), THE MAID OF MALTA, AND OTHER POEMS, 3/6

Dane

"The Maid of Malta" is a long narrative piece recounting an old legend of a Maltese girl who was sold as a captive, but afterwards rescued by her lover. A good many of the verses are related to Malta, and there are others on incidents in the Boer War.

Steven (Alexander G.), WIND ON THE WOLD, 2/6 net.

Goschen

These verses include "The Vision," "The Faeries," "The Exile," and "The Toll of the South."

BIBLIOGRAPHY.

Stephen (Geo. A.), GUIDE TO THE STUDY OF NORWICH, a Select Bibliography of the Principal Books, Pamphlets, and Articles on Norwich in the Norwich Public Library, 1d.

Norwich, Public Library Committee

A classified list of books, pamphlets, and articles selected to cover the most important phases of the history of Norwich.

Wigan Public Libraries, QUARTERLY RECORD,

Wigan, R. Platt

This number contains a further instalment of the Catalogue of Wigan Authors, and classified lists of additions to the Reference, Lending, and Pemberton Libraries.

PHILOSOPHY.

Meumann (E.), THE PSYCHOLOGY OF LEARNING, an Experimental Investigation of the Economy and Technique of Memory, 7/6 net. Appleton

A translation from the third German edition by Prof. John Wallace Baird of Clark University.

HISTORY AND BIOGRAPHY.

Bassett (Arthur Tilney), THE LIFE OF THE RIGHT HON. JOHN EDWARD ELLIS, M.P., 7/6 net.

Macmillan

The author has been able to draw upon materials which were collected by Mr. Joshua Rowntree with a view to writing a memoir of his brother-in-law for private circulation. Viscount Bryce has contributed a Preface, and there are a few illustrations from portraits.

Beard (Charles A.), CONTEMPORARY AMERICAN HISTORY, 1877-1913, 6/6 net.

Macmillan

A guide to American politics during the last thirty-five years for the student and general reader. At the end of the volume are an Appendix (giving statistics of Presidential elections from 1876 to 1912), a Bibliography, and Index.

Jourdan (George V.), THE MOVEMENT TOWARDS CATHOLIC REFORM IN THE EARLY SIXTEENTH CENTURY, 7/6 net.

John Murray

A study of the religious movement during the years 1490-1528. There are Appendices and an Index.

Masson (David), SHAKESPEARE PERSONALLY, edited and arranged by Rosaline Masson, 6/- net.

Smith & Elder

These lectures on Shakespeare formed part of a course delivered by the late Prof. Masson during his tenure of the Chair of English Literature at Edinburgh University. The author's aim was to show that "Shakespeare, universal as he was, Proteus-like as he was, had his characteristics as other people have, did possess a physiognomy which was distinctly his own and no one else's."

Newton (Arthur Percival), THE COLONISING ACTIVITIES OF THE ENGLISH PURITANS, 10/- net.

Milford, for Yale University Press

Concerns the last phase of the Elizabethan struggle with Spain, and contains an Introduction by Prof. Charles M. Andrews.

Thaw (Evelyn), THE STORY OF MY LIFE, 1/- net.

John Long

A recital of the author's experiences.

Wheeler (Capt. Owen), THE WAR OFFICE PAST AND PRESENT, 12/6 net. Methuen

The author traces the development of the War Office from Pre-Restoration times, and gives some account of the men who have been associated with it. The book is illustrated by portraits and reproductions of old prints.

GEOGRAPHY AND TRAVEL.

Braun (Ethel), THE NEW TRIPOLI—AND WHAT I SAW IN THE HINTERLAND, 10/6 net. Unwin

Impressions of modern Tripoli, with many illustrations, and chapters on 'The Political Situation,' 'Improvements,' and 'The Berbers.'

Nicholson (Josiah Walker), HISTORY OF CROSBY GARRETT, WESTMORLAND, 2/6

Kirby Stephen, J. W. Braithwaite A history of the manor of Crosby Garrett in Westmorland, with local customs and legends. The book includes a Foreword by Dr. Fotheringham.

'Queen' Newspaper Book of Travel, A GUIDE TO HOME AND FOREIGN RESORTS, compiled by the Travel Editor (M. Hornsby), 2/6 net.

This book, now in its eleventh year, contains descriptions of over 2,000 holiday resorts in the United Kingdom and abroad, and gives information about railway communications, customs, hotels, necessary outlays, &c. It is illustrated with twenty-one maps and many illustrations.

SOCIOLOGY.

Cook (Alec), OUR PRISON SYSTEM, 6/- Drane An account of prison life and of the philanthropic work done by the Howard Association.

Sutherland (John), THE BONDS OF SOCIETY, 10/6 net. Heath & Cranton

Studies of art, sociology, industry, ethics, and other subjects.

ECONOMICS.

Roth (H. Ling), THE GENESIS OF BANKING IN HALIFAX, WITH SIDE-LIGHTS ON COUNTRY BANKING, 10/6 net. Halifax, F. King

An account of the early history of banking in Halifax from 1779. It is illustrated with forty-three full-page collotype plates and one copper-plate of local bank notes.

PHILOLOGY.

Swahili Hymn-Book (The), R.T.S. A translation of a hymn-book into Swahili.

SCHOOL-BOOKS.

Allington (G. H.), PLAYS FOR SCHOOLS, 1/6 Bell

This little volume contains three two-act plays, entitled 'Alexander the Great,' 'Queen Bridget and the Dragon,' and 'The Magic Cigar.' It is illustrated with four photographs of children performing or rehearsing them.

Munro (James), A HISTORY OF GREAT BRITAIN : I. THE SHAPING OF THE NATIONS, 55 B.C. TO 1485 A.D., 1/6 Oliver & Boyd

The writer "attempts to treat within moderate limits of space the history of both England and Scotland," and although giving less attention to foreign than to domestic policy, he "seeks to keep the reader in touch with the leading movements in the great world beyond Britain." The book includes many illustrations.

Reynolds (J. B.), ASIA, 1/4 A. & C. Black

This book, in the "Junior Regional Geography" Series, has been written to suit the needs of "the upper classes of Elementary Schools and the lower and middle classes of Secondary Schools."

Scott, LAY OF THE LAST MINSTREL, edited by T. T. Jeffery, 1/6 University Tutorial Press

The poem is printed with an Introduction, notes, and a map showing Deloraine's ride.

FICTION.

Bank (W. Dane), JAMES, 6/- Sidgwick & Jackson See p. 525.

Bindloss (Harold), THRICE ARMED, 7d. net. Long A cheap reprint.

Godkin (M. McDonnell), THE TEST, 6/- Everett In a London club the writer is told a thrilling story of love and adventure by an American acquaintance. During a subsequent journey in America he hears the sequel, and assists at the dénouement.

Brown (Vincent), THE WONDER-WORKER, 6/- Chapman & Hall

An old and beautiful-minded couple are moved by a revivalist preacher to confess to their children that they have never been legally married. The news, being of great moment to those concerned, causes revelations of character which their previously equitable career had rendered latent. The tale also introduces us to an exemplary Suffragan Bishop and a charwoman no less worthy of being imitated.

Browne (Isabel), THE LIFE STORY AND STRANGE ADVENTURES OF MARQUITA DE SOLIS, 6/- Drane

The half-Spanish heroine returns to England on her father's death to live with her mother's people. Before her marriage to the son of a neighbour she becomes the victim of plots and intrigues which involve her in some strange adventures.

Chancellor (Olive), THE LADY GARDENER, A ROMANCE OF SIX MONTHS, 6/- Drane

A wealthy bachelor advertises for a lady gardener. As the applicant gives every satisfaction, the conclusion is not unexpected.

Deans (F. Harris), LOOKING FOR TROUBLE, 6/- Blackwood

A humorous description of the writer's experiences as a traveller.

Lorton (Lester), A SOLDIER'S HONOUR, AND THE REDEMPTION OF HUMPHREY CUNLIFFE, 6/- Drane

'A Soldier's Honour' tells of a captain's disgrace in India through the treachery of a native servant and his eventual exculpation. Mr. Lorton's other story describes the tribulations of an Indian Civil Servant and his mystic experiences after the death of his Eurasian wife.

Mackenzie (Compton), THE PASSIONATE ELOPEMENT, 2/- net. Martin Secker

A new and cheaper edition. See *Athenæum*, Feb. 4, 1911, p. 124.

Marshall (Gilliam), WHEELS WITHIN WHEELS, 6/- Drane

This story may be divided into two parts—the unexpected and successful claim to an estate by the son of an elder brother of the present occupier, and the unravelling of a mystery concerning the disappearance of a famous picture belonging to the family.

Pitfield (Mrs. Ada), A BREATH OF SCANDAL, 6/- Gay & Hancock

A romance of a young heiress who leaves her guardians' home, and insists on seeing the world, accompanied only by an old servant.

Roland (John), THE GOOD SHEPHERD, 6/- Blackwood

See p. 525.

Rowlands (Elle Adelaide), THE PRICE PAID, 6/- Chatto & Windus

This novel describes how an unscrupulous adventurer takes advantage of a young girl's love of romance and worldly innocence to entrap her into a mock marriage. This is a source of much unhappiness and humiliation when she meets the man she really loves and eventually marries.

Weedon (W. J.), IN THE GRIP OF A DEMON, 6/- Drane

In giving assistance to an old gentleman in the train the villain comes into contact with his future wife; and round their unfortunate marriage a series of plots is elaborated by his own and his confederates' greed for money.

Wentworth-James (Gertie de S.), THE DEVIL'S PROFESSION, 6/- Everett

The adventures of a lady shorthand-typist, who finds that her work affects her eyesight. She then enters the service of a medical man and is employed in an asylum.

REVIEWS AND MAGAZINES.

Army Review, APRIL, 1/- Stationery Office

This issue includes articles on the 'Share of General Staff in Preparation for War at Army Headquarters in India,' by Major-General A. Hamilton Gordon; 'Further Developments of Military Aviation,' by Lieut.-Col. F. H. Sykes; and 'Coast Defence,' by Brig.-General R. M. B. F. Kelly. There are two Appendixes, maps, diagrams, and photographs.

Empire Review and Magazine, APRIL, 1/- net. Macmillan

Notable articles in this number are 'Old French Canada: its "Habitants" and its "Seigneurs,'" by Lady Jephson; 'Australian Trade-Unionism on the War-Path,' by Mr. F. A. W. Gisborne; and 'The Working of the Education Act, 1902,' by Sir George Fordham.

English Review, APRIL, 1/- net. H. E. Seager

Mr. Henry Newbolt contributes a paper on 'The Poets and their Friends,' Mr. James Stephens writes 'An Essay in Cubes,' and 'Maxims and Reflections' are printed from the pen of Churton Collins. There are verses by George Gissing, Mr. Stephen Phillips, the late Mrs. T. H. Huxley, and others.

Eugenics Review, APRIL, 1/- net.

Eugenics Education Society Includes 'Francis Galton,' by Sir Francis Darwin, and 'A Contribution to the Biology of Sex,' by Mr. Geoffrey Smith; also reviews, quarterly chronicle, correspondence, &c.

Geographical Journal, APRIL, 2/-

Royal Geographical Society This number contains Mr. Kipling's paper on 'Some Aspects of Travel,' delivered before the Society last February. Other papers are 'The Evolution of a Capital: a Physiographic Study of the Foundation of Canberra, Australia,' by Mr. Griffith Taylor, and 'Relief in Cartography,' by Capt. H. G. Lyons.

Illuminating Engineer, APRIL, 1/-

Illuminating Engineering Pub. Co. This issue includes the conclusion of the discussion on 'The Lighting of Picture Galleries,' opened by Prof. S. P. Thompson, and a paper on 'A Comparison of Estimated and Observed Values of Illumination in some Lighting Installations,' by Mr. W. C. Clinton.

International Review of Missions, APRIL, 2/- net.

Miford The contents include 'Present Possibilities of Co-operation in the Mission Field,' by Mr. John R. Mott; 'The Position and Prospects of Confucianism in China,' by Mr. P. J. MacLagan; and 'The Ideal of Womanhood as a Factor in Missionary Work, IV.,' by Mr. Kheroth M. Rose.

Irish Book Lover, APRIL, 2/- per annum. Salmond

This issue contains 'Recollections of Downend,' by Mr. T. W. Rolleston, notices of the Irish Literary Society, and notes on new books and pamphlets.

Journal of the Gypsy Lore Society, NEW SERIES, Vol. VI. Part V., and Vol. VII. Part II.

Liverpool, 21a, Alfred Street The part of Vol. VI. contains the Index to the Old Series and to Vol. VI. of the New Series, a list of members, and accounts. The part of Vol. VII. includes 'Notes on the Heron Pedigree collected by the Rev. George Hall,' by Dr. W. H. R. Rivers, and 'Die Zahlwörter der Zigeuner von Van in Ost-Armenien,' by Dr. C. F. Lehmann-Haupt.

Librarian, APRIL, 6d. net. Stanley Paul

Includes reports, reviews, and an article on 'Public Library Reform,' which is to be continued.

Library Assistant, APRIL, 4/- annual.

Bath, Cedric Chivers Includes an article on 'Committee Work,' by Mr. William Law, proceedings of meetings and various branches, and list of new members.

Monthly Musical Record, APRIL, 3d.

18, Great Marlborough St. This issue includes 'The Elements of Musical Analysis,' by Prof. Frederick Niecks; 'Fragments of a Lecture,' by Mr. Cyril Scott; and 'Music in Paris,' by Mr. M.-D. Calvocoressi.

School World, APRIL, 6d. Macmillan

This number includes articles on 'The Teaching of Shakespeare in Public Schools,' by Mr. S. P. B. Mais; 'Homework in Secondary Schools,' by Mr. P. Shaw Jeffrey; and 'The Teaching of Science,' by the Rev. Stuart Blofeld.

Science Progress in the Twentieth Century, APRIL, 5/- net.

John Murray There are papers in this number on 'Physics in 1913,' by Dr. E. N. da C. Andrade; 'Prof. John Milne,' by Dr. Charles Davison; and 'The Corpus Luteum, its Structure and Function,' by Dr. Charles H. O'Donoghue.

United Service Magazine, APRIL, 2/- Clowes

Includes articles on 'Boat Actions and River Fights,' by Commander E. Hamilton Currey; 'The Infantry of the Special Reserve,' by Col. Robert Holden Mackenzie; and 'The Centenary of Toulouse, April 10th, 1814-1914,' by Capt. F. W. O. Maycock.

GENERAL.

Adam (Hargrave L.), WOMAN AND CRIME, 6/- net.

Werner Laurie An account of women as criminals, organizers of crime, and inciters to crime. There are illustrations.

Dresser (Horatio W.), THE POWER OF SILENCE, an Interpretation of Life in its Relation to Health and Happiness, "World Beautiful Library," 1/- net. Gay & Hancock

A ninth edition.

Freud (Prof. Dr. Sigm.), ON DREAMS, only Authorized English Translation, by M. D. Eder from the Second German Edition, 3/- net.

Heinemann The translation has an Introduction by Dr. W. Leslie Mackenzie.

Laughton (A. M.), VICTORIAN YEAR-BOOK, 1912-1913. Melbourne, Albert J. Mullett

The contents of this thirty-third issue include information on 'Constitution and Government,' 'Municipal Statistics,' 'Law and Crime,' and 'Social Condition.'

Le Gallienne (Richard), THE HIGHWAY TO HAPPINESS, 6/- net. Werner Laurie

This allegory is decorated with green trees and hillocks by Mr. Herbert Deland Williams.

Legge (Major R. F.), GUIDE TO PROMOTION FOR OFFICERS IN SUBJECT (A), I. REGIMENTAL DUTIES, 4/- net. Gale & Polden

A fifth edition, revised and "corrected in accordance with the latest editions of the various official books and regulations."

Nation (W. H. C.), BAD OLD TIMES, some Leaves from my Grandfather's Diary, 1/- Drane

A collection of historical anecdotes, chiefly relating to the last century.

Pottle (Emery), MY FRIEND IS DEAD, 3/6 net. A. L. Humphreys

A study of friendship.

Society of Authors, REPORT OF THE COMMITTEE OF MANAGEMENT FOR THE YEAR ENDING DECEMBER, 1913. Bradbury & Agnew

A report concerning the activities and expenditure of the Society during last year.

Toynbee (Paget), CONCISE DICTIONARY OF PROPER NAMES AND NOTABLE MATTERS IN THE WORKS OF DANTE, 7/6 net. Oxford, Clarendon Press

This is a condensed form of the author's 'Dictionary' which was published in 1898. The articles have been revised and some new ones added, while controversial and other matter has been omitted.

Whiting (Lillian), THE WORLD BEAUTIFUL, "World Beautiful Library," 1/- net. Gay & Hancock

The twentieth edition.

PAMPHLETS.

Welcker (Adair), HOW A DEAD MAN WAS DRAWN FROM HIS TOMB AND BACK AGAIN TO LIFE. Berkeley, California, Adair Welcker

A discussion of charlatanism.

SCIENCE.

Boulenger (G. A. and C. L.), ANIMAL LIFE BY THE SEA-SHORE, 5/- net.

'Country Life' Office
An illustrated manual in the 'Country Life Library' intended for the use of the amateur naturalist at the seaside. The chapters were originally written as a series of articles in *Country Life*.

Donat (Joseph), THE FREEDOM OF SCIENCE, 10/- net. Joseph F. Wagner

An inquiry into the "unprepossession" of modern science, translated from the revised edition of the German original, with a special preface for the English version by the author.

Ekblaw (K. J. T.), FARM STRUCTURES, 7/6 net. Macmillan

A textbook on the construction of farm buildings, illustrated with diagrams and plans.

Elgie (Joseph H.), THE STARS NIGHT BY NIGHT, being a Journal of a Star Gazer, 1/- Pearson

This cheap edition is based on the author's 'Night Skies of a Year.' It is illustrated with a movable star chart and many diagrams.

Hobbs (William Herbert), SIMPLE DIRECTIONS FOR THE DETERMINATION OF THE COMMON MINERALS AND ROCKS, 1/- net. Macmillan

This booklet is a reprint of a part of 'Earth Features and their Meaning,' published in 1912, and is intended as a laboratory guide in general geology.

FINE ART.

Burgess (F. W.), CHATS ON OLD COPPER AND BRASS, 5/- net. Fisher Unwin

A history of the subject, beginning with a chapter on 'The Metal and its Alloys, and including studies of 'Church Brass-work,' 'Bells and Bell-Metal Castings,' 'Enamels on Copper,' and 'Wrinkles for Collectors.' There are numerous illustrations and a Glossary.

Egypt Exploration Fund, Græco-Roman Branch : THE OXYRHYNCHUS PAPYRI, Part X., edited, with Translations and Notes, by Bernard P. Grenfell and Arthur S. Hunt, 25/-

37, Great Russell Street, W.C.

This volume contains 'Theological Fragments,' 'New Classical Texts,' 'Extant Classical Authors,' and 'Documents of the Roman and Byzantine Periods.' The texts are followed by twelve Indexes and six plates.

Somersetshire Archaeological and Natural History Society, 10/6 to Non-Members.

Taunton, Barnicott & Pearce

The *Proceedings* during the year 1913, including 'A Supplement to the Flora of Somerset,' by the Rev. E. S. Marshall, accounts of meetings, and descriptions of expeditions made by the Society.

Westlake (H. F.), ST. MARGARET'S, WESTMINSTER, the Church of the House of Commons, 7/6 net.

Smith & Elder

A history of the church, illustrated with reproductions of old prints and photographs.

MUSIC.

Macpherson (Stewart) and Read (Ernest), AURAL CULTURE BASED UPON MUSICAL APPRECIATION, Part II., 3/6 net. Joseph Williams

This part of the work deals especially with the factors of Time, Rhythm, and Pitch; in Section II. attention is drawn to the simple underlying principles of musical structure or form.

Matthay (Tobias), MUSICAL INTERPRETATION, its Laws and Principles, and their Application in Teaching and Performing, 5/- net. Joseph Williams

The writer's enunciation of his ideas on the 'Principles and Laws of Interpretation.' His lectures covering this ground are here published as originally delivered, with additional matter in the form of notes.

Mearns (James), THE CANTICLES OF THE CHRISTIAN CHURCH, EASTERN AND WESTERN, IN EARLY AND MEDIEVAL TIMES, 6/- net. Cambridge University Press

"An attempt to deal, in an uncontroversial spirit, with a multitude of obscure and involved questions, and to give, without an array of footnotes, the results of recent research." Part I. deals with 'Greek and Eastern Canticles,' and Part II. with 'Latin and Western Canticles.' There is a list of plates in addition to Indexes and supplemental notes.

DRAMA.

Bynner (Witter), TIGER, 1/- net. Rider

The story of a young girl who is trapped into a house of ill-fame.

Davies (Hubert Henry), THE MOLLUSC ; LADY EPPING'S LAWSUIT ; and A SINGLE MAN, paper, 1/6/-; cloth, 2/6 each. Heinemann

The production of 'The Mollusc' was noticed in *The Athenæum* on October 26th, 1907, p. 527; 'Lady Epping's Lawsuit' on October 17th, 1908, p. 484; and 'A Single Man' on November 12th, 1910, p. 601.

George (W. L.), DRAMATIC ACTUALITIES, 2/- net. Sidgwick & Jackson

These four essays, entitled 'Some Dramatic Criteria,' 'Drama for the Common Man,' 'Plays Unpleasant,' and 'Religious Drama,' are reproduced from *The English Review*, *The Fortnightly Review*, *The Independent Theatre-Goer*, and *The British Review*.

Palmer (John), OVER THE HILLS, a Comedy in One Act, 6d. net. Sidgwick & Jackson

A skit at the expense of a comfort-loving man, who holds romantic views about "the open road."

Scott-Maxwell (Mrs.), THE FLASH-POINT, a Play in Three Acts, 1/6 net. Sidgwick & Jackson

Another play dealing with the struggle between the older and the younger generation. The principal character is a young woman with progressive views who is driven into taking an extreme action by the sheer weight of the obligations imposed upon her by her family.

FOREIGN.

THEOLOGY.

Vernes (Maurice), LES EMPRUNTS DE LA BIBLE HÉBÉRAIQUE AU GREC ET AU LATIN, 7fr. 50.

Paris, Leroux

The twenty-ninth volume of the "Bibliothèque de l'École des Hautes Études."

PHILOSOPHY.

Jaeger (Werner Wilhelm), NEMESISIS VON EMESA, 5m. Berlin, Weidmann

Studies on the sources of Neoplatonism and its beginnings in Posidonius.

HISTORY AND BIOGRAPHY.

Correspondance du Duc d'Aumale et de Cuvillié- Fleury : IV. 1865-1871, 7fr. 50. Paris, Plon

The fourth volume of these letters, with an Introduction by M. René Vallery-Radot and a "portrait inédit."

Marçais (Georges), LES ARABES EN BERBÉRIE DU XI^e AU XIV^e SIÈCLE. Paris, Leroux

Includes genealogical tables and studies of the 'Vie Économique des Arabes en Berbérie,' 'Coup d'œil d'Ensemble sur cette Histoire,' and 'Associations entre Arabe et Indigène.'

GEOGRAPHY AND TRAVEL.

Hallays (André), DE BRETAGNE EN SAINTONGE, 5fr. Paris, Perrin

An illustrated description of the country, including chapters on 'Madame de Sévigné en Bretagne,' 'Fontenay-le-Comte,' and 'La Rochelle.'

FICTION.

Béhaine (René), LES SURVIVANTS, 3fr. 50. Paris, Grasset

The "histoire d'une société."

REVIEWS AND MAGAZINES.

Mercure de France, 1^{er} AVRIL, 1fr. 25.

Paris, 'Mercure de France'

Includes 'Visages (2^e Série)' by V. Comtesse de Noailles; 'Philosophie de la Danse,' by Mr. Havelock Ellis, translated by M. Paul Dermée; and 'Hiver,' by M. Louis Mandin.

GENERAL.

Arabic Proverbs, collected by Mrs. A. P. Singer, edited by Enno Littmann. Cairo, F. Diemer

The proverbs are here given in their original form, with a translation and notes on their origin. The Preface is by Dr. Enno Littmann.

Marinetti (F. T.), ZANG TUMB TUUUM, ADRIANO- POLI, Ottobre, 1912, Parole in Libertà, 3 lire. Milan, Corso Venezia, 61

One of the Edizioni Futuriste di "Poesia."

FINE ART.

Archiv für Kunstgeschichte, herausgegeben von Detlev Freiherrn von Hadeln, Hermann Voss, und Morton Bernath, Part IV.

Leipzig, E. A. Seemann

Another part of this series of reproductions of pictures.

Boccioni, Pittura Scultura Futuriste, 4 lire. Milan, Corso Venezia, 61

In the Edizioni Futuriste di "Poesia," containing fifty-one reproductions of Futurist sculpture.

Foucart (Paul), LES MYSTÈRES D'ÉLEUSIS, 10fr.

Paris, Picard

In three divisions: 'Origine Égyptienne des Mystères'; 'Caractères du Sacerdoce Éleusinien'; and 'Cérémonies Publiques et Rites Secrets des Mystères.'

Perrot (Georges) et Chipiez (Charles), HISTOIRE DE L'ART DANS L'ANTIQUITÉ, Tome X., 30fr.

Paris, Hachette

Deals with 'La Grèce Archaique' and 'La Céramique d'Athènes.' There are numerous illustrations.

Trendelenburg (Adolf), PAUSANIAS IN OLYMPIA, 3m. Berlin, Weidmann

Includes a map of 'Olympia in Römischer Zeit.'

DRAMA.

Cornelie (Pierre), THÉÂTRE CHOISI, Vol. I., Édition Lutetia, 10d.

Nelson

Includes 'Le Cid,' 'Horace,' and 'Cinna,' and a Preface by M. Émile Faguet.

Lambie (Eugène), LA CAGNOTTE, ET AUTRES COMÉDIÉS, 1/

In the "Collection Nelson," including 'Les Petits Oiseaux' and 'L'Affaire de la Rue de Lourcine.'

Schmidt (Johannes E.), SHAKESPEARE DRAMEN UND SEIN SCHÄUSPIELERBERUF, 4m.

Berlin, Ernst Hofmann

Critical studies of the plays.

THE UNIVERSITY OF BRISTOL : A STATEMENT REGARDING CERTAIN EVENTS.

BY AN INDEPENDENT INQUIRER.

1. In 1906 a Committee was appointed by University College, Bristol, for the object of establishing a University in Bristol. Prof. R. P. Cowl, Professor of English Language and Literature in the University College, was appointed to act as Honorary Organizing Secretary to the movement. Prof. C. Lloyd Morgan (Professor of Psychology) was then Principal of the University College, and was also a member of the Committee referred to.

2. During the progress of the discussions of the Committee, differences naturally arose on many points. Among these, opinion was divided on certain schemes for amalgamating University College with the Merchant Venturers Technical College, and, further, on the status and tenure of the Professorships of the proposed University.

3. In these discussions Prof. Cowl found himself in opposition to the views held by several members of the Committee.

4. The efforts of the Committee were successful, and on May 24th, 1909, the Charter founding the new University of Bristol was granted.

5. In this Charter it was laid down by Act of Parliament that the Professors and teachers of University College, Bristol, should be continued in their appointment as far as possible without change in the new University. Prof. Lloyd Morgan became first Vice-Chancellor of the new University, but resigned at the close of that session (June, 1909). He remained, however, acting Vice-Chancellor until the arrival of his successor, Sir Isambard Owen, in October, 1909; and retained the Professorship of Psychology at the new University.

6. The following is an abstract of the Constitution of the new University :—

(a) His Majesty the King in Council (represented by the Lord President of the Council for the time being) exercises the authority of Visitor.

(b) The Court is the Supreme Governing Body of the University. It is presided over by the Chancellor or a Pro-Chancellor; and consists of between two and three hundred members, of which a few are elected by the lecturers and readers. The Court meets once a year in the autumn term, to hear the report of Council.

(c) The Council is presided over by a special Chairman and contains thirty-three members, including the Chancellor. The Vice-Chancellor and six representatives of the Senate are also members of the Council. It generally meets several times during each term.

(d) The Senate consists of the Professors of the University (about twenty-five in number), presided over by the Vice-Chancellor. It also meets several times every term.

(e) The chief officers of the University are the Chancellor and the Pro-Chancellors, all of whom receive no salaries; the Vice-Chancellor, who is salaried; the Treasurer, the Deans of the Faculties, and other officials.

(f) The Convocation consists of practically the whole staff and registered graduates of the University, but does not include the members of the Council as such. Its function is by Statute to "discuss and pronounce an opinion on any matters whatsoever relating to the Council."

7. The first Session of the new University of Bristol commenced in October, 1909, and all the Professors of University College were continued in it as laid down by the Charter.

8. The new Vice-Chancellor (Sir Isambard Owen), and also the former Vice-Chancellor (Prof. Lloyd Morgan), were members of the new Council. Prof. Cowl, still retaining the Professorship of English Language and Literature, became a member of the Senate in virtue of this office, and attended its meetings throughout the Session.

9. In the meantime the Council had appointed a Finance Sub-Committee to consider the University funds. In May, 1910, this Finance Committee made a recommendation to the effect that three Professorships of the University should be abolished and the appointments of their holders terminated. These were the Professorships of English Language and Literature, Classics, and Physiology. It was proposed that new Chairs should be established in their place.

10. The holders of the three Chairs referred to were given to understand that the reason for this departure was that the conduct of their departments had not been considered satisfactory.

11. According to Section 15, Paragraph 7, and Section 17, Paragraph 10 of the Statutes of the University, Professors can only be dismissed or Chairs abolished by the Council upon a report of the Senate.

12. The proposal of the Finance Committee was brought before the Senate of the University, which resolved that in none of the three cases should that recommendation be carried out.

13. Notwithstanding this resolution of the Senate, the Council abolished the Chair of English Language and Literature (Prof. Cowl). But it did not accept the recommendation of the Finance Committee regarding the two other Professorships (Classics and Physiology).

14. After this event, Prof. Cowl was advised to apply for the new Chair which had been instituted in the place of the one which he had held. He forwarded his application, and the Senate sent forward his name alone from a list of candidates to the Council for acceptance. The Council appointed a Sub-Committee of its own members to consider this matter. This Sub-Committee recommended another candidate, namely, Prof. Skemp, and the Council—ignoring the recommendation of the Senate—adopted that of its Sub-Committee, and appointed Prof. Skemp and not Prof. Cowl.

15. Shortly afterwards, in response to objections which had been raised in the Council, the Council instituted a new but temporary Chair, to be called the Research Chair of English—for two years only—at a salary of 400/- a year, with no duties attached and no senatorial status. It appointed Prof. Cowl to this new Chair.

16. This Chair expired, as laid down, in October, 1912, and Prof. Cowl consequently ceased to have any further connexion with the University of Bristol from that date.

17. With reference to 9 above, Prof. Cowl was never called before that Finance Committee nor before the Council either before or after the said recommendations were made or were considered. Letters written in his favour by various persons and forwarded to the Vice-Chancellor do not appear to have been laid before the Council either before or when it decided upon its action in regard to the case.

18. Prof. Cowl has issued a brief statement of his case containing letters testifying to his efficiency as a scholar and as a teacher, including one from Prof. Lloyd Morgan, dated February 12th, 1912, and offering to do anything which would be of any assistance to him if consulted with regard to his work in Bristol. Prof. Morris Travers, F.R.S., Director of the Indian Institute of Science and formerly Professor of Chemistry in University College, Bristol, has written a letter stating that Prof. Lloyd Morgan admitted in conversation with him that a mistake had been made regarding Prof. Cowl, and that the only reason for not reinstating him was a financial one.

19. Fifteen senior students submitted a memorial during 1910 to the Council testifying to Prof. Cowl's efficiency as a teacher, and various other students have written personal letters on the subject. A second memorial was addressed by these and other students to the Visitor and to the Chancellor of the University. Lastly, a Memorial, signed by a hundred and sixteen men and women of academic distinction from every University in the United Kingdom, praying for a thorough inquiry into the case, has been submitted to both the Visitor and the Chancellor.

20. On October 17th, 1912, the University of Bristol, on the occasion of the installation of its Chancellor, conferred 63 honorary degrees. Of these no fewer than 13 were conferred by the Council (in addition to two previously conferred) upon members of its own body—numbering 33, including the Chancellor. Five degrees were conferred upon the then Chairman of Council and members of his family. Also a considerable number were conferred on members of the City Council and the Bristol Education Committee, who vote or recommend grants to the University, and about one-third of the total number to persons of no previous high academic standing.

21. There followed much public criticism of this list: first, with regard to the qualifications of the recipients and their relation to the conferring body, and secondly with regard to the validity of the procedure adopted by the Council. Regarding the latter point, it is laid down in the Statutes among the Powers of the Senate that it may recommend to the Council names for honorary degrees. The Senate recommended on this occasion only 12 names for the honorary degrees referred to, to which the Council afterwards added the remainder—namely, 51—upon the recommendation of a sub-committee of its own, to which were added the Deans of the four Faculties of the University.

22. On October 24th a special meeting of Convocation passed a resolution condemning the indiscriminate award of honorary degrees by the Council. On October 31st, at the ordinary meeting of Convocation, the Vice-Chancellor attempted to put forward a motion rescinding the previous protest of the Convocation; which motion was vetoed by the Chairman of Convocation. Convocation's protest was duly forwarded to the Council, which appears to have taken no action upon it.

23. On January 25th, 1913, the Bishop of Bristol, a member of the Council of the University, wrote to *The Spectator* in defence of the Council's action, and complained of the anonymity of most of the criticisms which had appeared in the press. He said: "I am prepared to welcome them, if only they come accompanied by the names of people we know."

24. On February 2nd there appeared in *The Observer* a letter signed by Dr. M. A.

Gerothwohl, Litt.D., Head of the French Department in the University of Bristol and Professor of Comparative Literature in the Royal Society of Literature, London, responding to this invitation of the Bishop, and complaining of the degrees, and the treatment of Convocation by officials, and of the staff by the Council and by other authorities.

25. On February 4th Dr. Gerothwohl wrote to the Chairman of the Council, requesting a hearing of the Council at its meeting on February 7th in order to consider his complaints and suggestions for internal reform. The Chairman did not acknowledge the receipt of the letter, and subsequently admitted that he did not lay it before the Council-meeting referred to.

26. His request for a hearing being ignored, Dr. Gerothwohl on March 8th published his complaints in the press in more specific form, including criticisms of the Cowl case.

27. On March 10th the Senate, through the Registrar, demanded an apology from Dr. Gerothwohl, which he refused, on the ground that his request for a hearing had been ignored by the Council and its Chairman.

28. On March 27th the Senate decided by resolution to relieve Dr. Gerothwohl of all active duties during the summer term, his salary continuing to be paid as in the past. This resolution was reported on the following day to the Council, which confirmed it "inferentially" by granting the necessary funds. As a consequence, on March 28th Dr. Gerothwohl replied to the Registrar claiming his statutory right of appearing before the Council in person to protest against the Senate's resolution.

29. On May 8th he appeared before the Council and stated his objections to the resolution of the Senate. At this hearing he petitioned the Council to join him in a request to the Visitor to institute an inquiry into the whole matter of the complaints regarding the conduct of the University. The Council refused his request, and confirmed the action of the Senate. Incidentally during this hearing, the Chairman admitted that he had not laid Dr. Gerothwohl's original letter of February 4th before the Council on February 7th.

30. The Council having declined to refer anything to the Visitor, on June 3rd Dr. Gerothwohl petitioned him directly on the matters in question.

31. On June 6th the Registrar informed Dr. Gerothwohl that the Council at its meeting on the previous day, having received no recommendation from the Senate for his reappointment as lecturer for the session 1913-14, had accordingly not re-appointed him. This apparently terminates Dr. Gerothwohl's connexion with the University of Bristol.

32. On June 11th he was informed by the Clerk of the Privy Council that the Visitor declined to institute an inquiry and referred him to the "machinery provided for that purpose by the Charter and Statutes."

33. On June 17th, 1913, the Dean of the Faculty of Arts informed him that he had been requested to convey to him on behalf of his (Dr. Gerothwohl's) students the expression of their warm appreciation of his work and help. It would appear that this expression of the students was originally placed in the form of a memorial to be addressed to the Visitor, but was not forwarded by the Dean.

34. On April 19th, 1913, there had appeared in *The Standard* a letter from Miss

Geraldine E. Hodgson, D.Litt., Head of the Secondary Training Department and Lecturer in Education in the University of Bristol, as follows:—

SIR,—I notice in parliamentary reports, in authorised statements, and I hear of its being written and said in letters and conversations that there are practically no complaints of treatment unusual in a university made by the members of the staff of the University of Bristol. We who know that some members of that staff have been thus treated seem to be challenged publicly by these statements and expressions of opinion. I am not a new or young member of the staff, and I have had wide and varied experience of the educational world since 1889, when I left Cambridge. I am extremely loth to write to the Press, but in the interests of public education it seems inevitable now.

While it appeared to me, erroneously or correctly, that I was the only person subjected to these methods, I accepted it in silence, for I thought it was probably a personal incompatibility; and I have always held that public officials, while they are bound to work together courteously and honourably, are under no obligation whatever to "like" one another in the way of friendship—"parce que c'était lui, parce que c'était moi" as Montaigne expressed the thing. But since 1910, especially, cases have increased openly; cases which were, no doubt, in nearly all instances, the fructification of the past years.

Four days after Prof. Gerothwohl's first letter to *The Observer* a document was brought by a member of the junior staff to my room for my signature, which document regretted the "tone" of Dr. Gerothwohl's remarks, and expressed satisfaction with things as they are. I declined to sign or support it in any way. On February 17th, in *The Bristol Times and Mirror*, appeared a letter from the chairman of council, announcing his receipt of this document with forty-three signatures of the junior staff, which, according to the current calendar, numbered over 140. I wrote that day to Mr. Fry, informing him that I had from the first, "whenever a right and honest opportunity occurred," openly protested against Prof. Cowl's dismissal, and that I had "openly sympathised most heartily" with the other two professors who were attacked, and I added the following sentence: "I possess letters and other documentary evidence, including a diary, extending over many years, proving irrefragably the long-continued attempts in this university by a small number of persons—for what reason I know not, I have never cared to find out—to undermine my position and make it impossible." I told him these facts made it impossible for me to sign the document. I further said that had I not a real regard and affection for the university and its students I should have accepted Sir Nathan Bodington's offer of a post at Leeds—a far better post than the one I held at Bristol—in 1905. Mr. Fry wrote for the names of the "small number of persons," ignoring everything else in my letter. I refused to give the names or the documents, unless a formal public inquiry be held, adding: "I wrote to inform you lest you should feel aggrieved hereafter that I produced in public that of which I had not the chivalry to inform you in private."

On March 19th the Vice-Chancellor wrote to tell me that the chairman had forwarded copies of my letters and his reply to the Senate, and added: "I am desired by the Senate to say that if you wish the matter inquired into and would furnish the Senate with the necessary data, the Senate will be ready to undertake an inquiry." On Easter Monday I replied that the Senate apparently misunderstood the reasons which led me to write to Mr. Fry, and I said: "I therefore do not propose while I am a member of this university to produce the evidence I possess, except for the purposes of a judicial, public, and legal inquiry, should that be ordered and held. For such I am bound, in the interests of justice and in those of university education in general, to produce, if it should be needed, that evidence, and to give testimony on oath."

The correspondence between myself and the Senate is still, I understand, proceeding. That is to say, my last letter is awaiting the next Senate meeting. I have, of course, copies of all the letters I have written and the originals of all I have received on these matters.

The above are all the material facts which—as I have declined to produce the evidence except before a legal inquiry—I am willing to make public. But these, I consider, are called for by the public statements made so often as to the entire contentment of the staff. I should like to emphasise the fact that I did what we have been told Dr. Gerothwohl should have contented himself with doing, viz., I wrote to the authorities.

All I received was an offer of an inquiry by a body upon which some of those who have attacked some of us sit—i.e., the doers of deeds were to be their own judges, and, incidentally, mine, the victim. It is not a very legal idea of justice.—I am, Sir, yours truly,

(Signed) GERALDINE E. HODGSON
(D.Litt.Trin.Coll., Dublin, sometime Cobden Scholar of Newnham College, Cambridge, head of the Secondary Training Department and Lecturer in Education in University of Bristol).

35. All these events have been frequently discussed in the press, notably in letters by Dr. Gerothwohl and in a statement issued by the Vice-Chancellor (May 14th; press, May 19th, 1913). Many questions have also been asked regarding them in the House of Commons, and they were made the subject of a debate there on April 10th, 1913. Lastly, Dr. T. R. Glover, Fellow of St. John's College, Cambridge, and the official representative of that University on the Court of Bristol University, resigned his seat on that body, and explained in *The Western Daily Press* of May 3rd, 1913, that his reason for this step was the Council's apparent opposition to the demand for an inquiry, and the fact that he considered the University was "under a cloud."

We, the undersigned, having read the above report, and having also in mind

The questions asked in the spring of 1913 in the House of Commons,

The various further allegations against the authorities of Bristol University made in different quarters of the press, and

The insufficiency of such answers to these as have been furnished by the Bristol authorities both at the last meeting of the Court and elsewhere,

Are of opinion that *prima facie* there is cause why a public inquiry should be held into the general administration of Bristol University, and that such an inquiry is emphatically called for in the interests of justice, of education, and of the maintenance of a sound academic tradition throughout the English Universities.

W. M. BAYLISS,
Professor of General Physiology in
University College, London.

G. H. BRYAN
(replacing the words "a public inquiry" by "an inquiry").

EDWARD CARSON, K.C., M.P.

H. M. GWATKIN,
Dixie Professor of Ecclesiastical History, Cambridge; Formerly
Gifford Lecturer, Edinburgh.

R. S. HEATH,
Vice-Principal, University of Birmingham.

LEONARD HILL.

JAMES MACKINNON, Ph.D., D.D.,
Regius Professor of Ecclesiastical History, University of Edinburgh.

JAMES HOPE MOULTON, D.Lit.
(Lond.), Hon. D.D.(Edin.),
Hon. D.C.L. (Durham), Hon.
D.Theol. (Berlin).

Late Fellow of King's College, Cambridge; Greenwood Professor of Hellenistic Greek and Indo-European Philology in Manchester University.

RONALD ROSS.

IN MEMORY OF GOLDSMITH.

ON Saturday last (April 4th), the day on which Oliver Goldsmith died, a luncheon—in the large room of Anderton's Hotel—at which addresses to his memory were delivered, was largely attended by the members of the Irish Literary Society of London, Mr. A. P. Graves being in the chair.

Mr. Richard Ashe King, author of perhaps the most informing biography of Goldsmith yet written, set himself to show that, though a fool in the conduct of his personal affairs (from his Trinity College days to his death), the poet possessed intellectual qualities with which he has never been fairly credited. In proof of this the speaker pointed out that, from the experience of national character gained when wandering across the Continent, Goldsmith had foretold the French Revolution and the War of American Independence, and had given further evidence of political sagacity by diagnosing that especial disease of the body politic, agricultural depression, for which even now we have not found a sufficient remedy.

Mr. Ashe King made short work of Boswell's and other contemporary Scotch and English accounts of Goldsmith's failure as a conversational humorist. He showed that in a congenial atmosphere both in Ireland and Scotland Goldsmith had proved excellent company, and gave delightful experiences of his own of that matter-of-fact attitude of the English and Scotch mind which takes the jocosely irresponsible utterances of Irishmen with laughable literalness. Goldsmith, according to the "Jessamy Bride," enjoyed making these hare-brained deliverances without a smile on his face, and so got the credit of being a fool when he was making fools of his listeners.

Apart from this he was at the disadvantage of a sensitive Celt when he has to meet conversationalists of the knock-me-down, automatic type of a Johnson or a Henley.

When he entered the ranks of Grub Street, said Mr. King, Goldsmith became liable, but never succumbed, to the three risks there encountered—the tendency to use a venal, a scurrilous, or an indecent pen. But, though his poverty always was with him, he scornfully rejected an offer to sell his literary services to a clerical bidder; resisted the natural temptation to retaliate on those who attacked him venomously in the press; and, though he associated with people with whom Sterne and Cumberland would never have been seen, preserved a purity in his writings, both for the stage and the study, without a parallel in his day.

Sir Ernest Clarke had some curiously fresh contributions to make to the discussion on Goldsmith's career. He referred to, and indeed exhibited, a manuscript in the hand of Bishop Percy which contained a short autobiography of Goldsmith dictated by him, and which formed a part of the material that Dr. Johnson had purposed to use for his never-written Life of Goldsmith. Full particulars as to how this long-lost document and others have been recovered will be found in Sir Ernest's interesting article on Goldsmith's medical career in the current *Nineteenth Century*.

The speaker also proved himself a laborious investigator into the history and character of the Irish songs and airs referred to by Goldsmith. One of these, 'Sally Salisbury,' he finally ran down at Harvard University; and "Oh, dear, when shall I marry me!" which was charmingly sung, after Sir Ernest Clarke's interesting address was over, to the air of 'Old Langgolee,' by Mr. Jerome Murphy, was thus again restored to a long-sundered partnership by Sir Ernest's enterprise.

Mr. Graves contributed to the proceedings by referring to a paper read by his father, the Bishop of Limerick, before the Philosophical Society of Trinity College, Dublin, on Goldsmith's career there. This has never been printed, and, though it is at present mislaid, there is good hope of its being still available for that purpose.

The Chairman expressed a strong desire that a replica of Foley's fine statue of Goldsmith, which stands in front of Trinity College, should be set up within the precincts of the Temple, which were afterwards visited by the luncheon party. G.

THE SPIRITUAL DRAMA IN THE LIFE OF THACKERAY.

21, Farfield Road, Sefton Park, Liverpool.

THE review of this book by *The Athenæum* is well to the point. May something more be added to that end?

Had Thackeray ever any "spiritual drama" at all in his writings? Such terms are of our days, not his; and he would have been the first to laugh at them. He dealt with character (a thing which is rare), and, when he wished, wrote fine English. That is his mighty all. No one of his time did both of these things; only one, George Eliot, did the first of them to perfection.

To say that 'Barry Lyndon' is in the minor, and the conclusion of 'Vanity Fair' in the major, key is wonderful. And to suggest that a "talking showman" fresh from Dickens had to be pressed into the service to make a "happy ending" is even more wonderful. The only talking showman worth count in Dickens appeared after Thackeray's death, and might be used to prove an entirely opposite conclusion. In which of Thackeray's great books is there a "happy" conclusion? In this, the idea that 'Vanity Fair' represents "first manner" and 'Esmond' a "turning-point" (in their conclusions, I suppose) makes one wonder if the two have ever been compared. Dobbin—mistaken to the end, as Thackeray owned elsewhere—married Amelia, thoroughly knowing her worth. The issue was a girl, of whom Dobbin was "fonder than anything in the world.... Fonder than he is of me," his wife sighs. Between his fondness for "little Janey" and his fondness for his wife comes his fondness for his 'History of the Punjab.' Rebecca carries off the honours of war. In 'Esmond' the hero, after adoring the daughter, marries her mother—old enough to be his. Here, again, a child—a girl—is born, and in his most sentimental fashion Thackeray tells us that "each parent loves her for her resemblance to the other." To 'The Virginians' we must turn for their creator's final opinion of these three people. 'The Newcomes,' it should be remembered, was badly broken by Thackeray's temporary breakdown. Ethel, of course, is fine, but where is her implied happiness? In being

"immensely fond of his little boy; and a great deal happier now than they would have been had they married at first, when they took a liking to each other as young people"?

'The Virginians,' which, for all useful purposes, finishes with his last great character—Madame Bernstein—proves nothing. 'Lovel the Widower' shows how his early ideas of life were kept to the last: it is a mere "sequel" of a youthful work. 'Philip' is not a "happy" book; and of 'Denis Duval' it is most unfair to say anything at all. Surely to attempt to drag the great Victorian in the same net as the present Georgians is a hopeless endeavour.

In conclusion, may I add to your critic's unspoken verdict, that the "enormous popularity of Dickens" affected Thackeray quite as much as Thackeray's power affected Dickens (neither contributors nor contributions in *All the Year Round* and *Household Words* were on a par with *Cornhill*); and that Thackeray's characters are so often self-contradictory, and therefore lifelike, that they simply defy any thesis that is built on them.

GEORGE MARSHALL.

THE ODES OF SOLOMON.

Cambridge, April 5, 1914.

SINCE the time that Dr. Rendel Harris discovered the 'Odes of Solomon' in a Syriac MS. that had lain on his shelf for some years, the ingenuity of many great scholars, such as Harnack, Menzies, Harris himself, and Bernard, has been much exercised to discover their probable author and date. I have just "assisted" at a discovery which seems to throw light on the subject. I am editing the Syriac Commentaries of Ish'odad of Merv (*circa* 850) on St. Paul's Epistles. Yesterday I showed a sheet of my work to an eminent scholar, Dr. Alphonse Mingana, late of the Dominican Seminary at Mosul. His attention was attracted by the following statement on Ephesians v. 14:—

"Awake thou that sleepest and arise from the dead, &c., is said to one of the Believers who was at Ephesus; because at that time there were many in Ephesus, with different gifts of the Spirit; and they had this also, that they could make psalms and hymns like the Blessed David."

Dr. Mingana at once exclaimed, "Perhaps they wrote the 'Odes of Solomon'!" As much of Ish'odad's Commentary is quoted from Theodore of Mopsuestia (fourth century), we at once looked in Dr. Swete's edition, where we found:—

"Quidam dixerunt quoniam multe erant illi in tempore gratie Spiritus que dabatur illis; dabatur etiam cum ceteris gratia ut et psalmos facerent, sicut et beato David ante Christi adventum id tribui evenit."

If our surmise be correct, we hope that both Drs. Harnack and Harris will find the requirements of their theories fully met; and that even Drs. Menzies and Bernard will see how natural it was for Ephesians to write odes, which these gentlemen have all affirmed to breathe the same atmosphere as their divine contemporary, the Gospel of St. John. It may also solve difficulties if we recognize that the 'Odes' are a collection of spiritual songs by different writers, probably none others than our old friends the Ephesian Elders or Bishops.

MARGARET D. GIBSON.

MAGNA CARTA COMMEMORATION.

Royal Historical Society,
6 and 7, South Square, Gray's Inn, W.C.

THE 700th anniversary of the grant of Magna Carta occurs on June 15th, 1915.

The Royal Historical Society is organizing a commemoration of an event of so much importance in constitutional history, and has invited English, American, and foreign scholars, and others connected by their family or official traditions with the Charter, to form a General Committee. That Committee will appoint an Executive Committee to supervise the necessary arrangements.

Viscount Bryce has consented to act as Chairman of the General Committee. The following have already given their names as members: The Archbishop of Canterbury, the Bishop of Bristol, Lord Fitzmaurice, Sir Frederick Pollock, Sir James Ramsay, Sir Frederick Kenyon, Sir H. Maxwell-Lyte, Sir Adolphus Ward, Dr. Prothero, Prof. Firth, Prof. Oman; Mr. Frederic Harrison, Prof. Tout, M. Charles Bémont, and Prof. Liebermann, with many others.

H. E. MALDEN, Hon. Sec.

Literary Gossip.

OUR most grateful thanks are due to the contributors who have with one voice generously and promptly responded to the Editor's recent letter. He only regrets that he is not able to reply to each and all personally on behalf of *The Athenæum*.

THE Associated Booksellers of Great Britain and Ireland are to hold their Annual Conference at Edinburgh, where they will spend a crowded week-end from June 5th to 8th. The President is Mr. H. W. Keay, ex-Mayor of Bournemouth, and some of the London publishers have been invited to attend. The programme includes a reception by the Lord Provost and magistrates. The conference will be held on Friday night and on Saturday forenoon. In the afternoon of Saturday a party will visit Swanston Cottage, associated with the youth of Stevenson, the present tenant of which, Lord Guthrie, has in his possession certain Stevenson relics. Later there will be a garden party at St. Leonards, the residence of Mr. T. A. Nelson, of Messrs. T. Nelson & Sons. On Sunday morning there will be special service in St. Giles's Church. Monday will be occupied with a motor tour to the Scott country. The route to be followed is by Peebles, where a halt will be made at the Chambers Institution, founded by William Chambers in 1859, and thence by the valley of the Tweed to Selkirk. After dinner there the party will visit Abbotsford, Melrose, and Dryburgh, returning by a different route, by Earlston and Lauder, to Edinburgh, across the Lammermoors.

A RATHER amusing incident, illustrating German methods, is reported in last Monday's papers. Dr. Zepler, publisher of *Der Freiweg*, and Herr Schmidt, publisher of *Die Tribune*, have recently been sentenced to six months' detention for "Kronprinzenbeleidigung." The charge was the publication of what purported to be the letter of a highborn and sentimental "Backfisch" on her return home from school, travestyng the terms in which the "Kronprinz" bade his "farewell to his regiment." Dr. Zepler pleaded that it was merely meant thereby to insinuate that the "Kronprinz" need not be taken all too seriously; and Herr Schmidt pleaded that the satire was too good not to be published. The question to be decided was, Did the satire convey an insult, or did it not? For this expert opinion was obtained—from the editor of *Lustige Blätter*, who gave it that the satire was not insulting. Perhaps the editor of *Punch* would like to take the hint, and constitute himself, or permit himself to be constituted, expert adviser to the Courts for the determination of the legal gravity of jokes.

MR. W. K. DICKSON, Curator of the Advocates' Library, delivered on Friday, the 3rd inst., the sixth and last of the Rhind Lectures in Edinburgh on "The Development of Writing and Printing in Western Europe." The lecture was specially

on Printed Books, and the lecturer took occasion to mention that the Advocates' Library possessed a fine copy of the Mazarin Bible. He described the work of the first Scottish printers, the Aberdeen Breviary of 1510, Bellenden's "Chronicles of Scotland," and the Bassarbyne Bible. The story was brought down to the present, Mr. Dickson maintaining that in the essentials of a well-produced book the best Edinburgh printers of to-day need not fear comparison with those of any age or country.

THE French correspondent who sent us the paragraph concerning M. Deschanel's recent election writes in reply to Mr. Bodley's letter in our last issue:—

"I really do not see the point of Mr. Bodley's protest. I did not say that members of the French Academy *never* become candidates for a chair in other Academies, but simply that it is *not usual* for them to do so. Now Mr. Bodley with his list confirms my assertion, since he has found only four instances of the practice which I gave as uncommon; and among these those of the Ducs de Broglie and d'Aumale, for reasons which are obvious, should, perhaps, not be taken into account. It is quite probable that a complete collection of the 'Annuaire de l'Institut' might supply other names, but the fact remains that at the time of M. Deschanel's election there was among the living members of the Académie Française only one writer—Comte d'Haussonville—who 'liked to belong' to the Académie des Sciences Morales et Politiques, and that the last of the elections enumerated by Mr. Bodley took place in 1904.

"I think, therefore, that I was justified in saying that the thing is not usual. Besides, I merely expressed an opinion which is pretty general in France. My fellow-countrymen will not readily subscribe to Mr. Bodley's appreciation of the respective values of the different Academies. Though they will now and then crack a joke at the 'old lady'—because they cannot help ridiculing precisely what they admire most—French people are nevertheless perfectly convinced that none of the other 'classes' of the Institut can equal in prestige the Académie Française, which is the most ancient of them all; so much so that the word 'académicien' is practically synonymous with 'membre de l'Académie Française,' the members of the other Academies being distinguished by the appellation of 'membre de l'Institut.'

"Such an opinion may be open to discussion, but it is firmly established. And that is the reason why the 'Immortal' generally think that election to another Academy cannot add to the distinction they have already secured."

JUST as we go to press we learn with regret of the death on Monday last of Mr. Edward Marston in his 90th year. We hope to say something next week of his long career.

MRS. HENRIETTA ANNE HUXLEY, the daughter of Henry Heathorn, of a Kentish family near Maidstone, and the widow of Thomas Henry Huxley, died on Sunday last at Eastbourne in her 89th year. Her most obvious claim to remembrance is, no doubt, her husband's name; yet she lived, so to put it, in her own right, and accomplished work of her own somewhat more fully than it is given to the wives of

most great men to do. She had a somewhat strenuous and adventurous youth, of which the outstanding features were two years at Neuwied, where she acquired a thorough mastery of German, and several years spent in Australia, where she met the young zoologist on the Rattlesnake who, after eight years of anxious waiting, became her husband.

Her sound taste in literature, and, in particular, her insistence on clearness of statement, were of real use to Huxley in his scientific work; and her mastery of German was of considerable service in the translation of special articles for scientific reviews in days when that language was, perhaps, less known to the student of science than it is now.

She also made some excellent translations of German authors. The writing of verse was one of her great pleasures, and as recently as last summer she published a volume of poems which, if it displays some inexperience in expression, reveals, nevertheless, both emotion and philosophy. Verses of hers, written only a few weeks ago, appear in this month's *English Review*.

One of the best things she did is the collection of 'Aphorisms and Reflections from the Writings of T. H. Huxley.' The vivacity, singleness of aim, sense of humour, and fortitude, which endeared her in her closing years to a large circle of friends, had made her at once the inspiration and the mainstay of her husband during the long period in which, despite his pre-eminent and largely unrecognized ability, fortune refused to smile upon him.

ON Thursday of last week Paul von Heyse died at Munich. Half a Prussian and half a Jew—not, it is true, in the very first rank of the German writers of the last century—he yet made to the literature of his country a distinctive contribution, and the recognition of his significance abroad is attested by the award to him in 1910 of the Nobel Prize. Born in 1830, he was invited by King Max of Bavaria in 1854 to come and live in Munich, with a pension of 100L, in return for which he was to take part in the symposia for the discussion of art, literature, and history which it was the King's hobby to gather about him. Heyse and his friend Geibel brought into the genial atmosphere surrounding these *dilettanti* the keenness and sternness of their northern characters, and Heyse soon became a leader among them. In 1864, resenting treatment received by his friends, he threw up his pension, but continued to live at Munich.

His great literary achievement is the short story, and it is no doubt partly the manageableness of this form from the student's point of view which has made him better known among ourselves than many of his contemporaries. In some sense he may be considered the creator of the form; at any rate, he brought together into conscious theory the principles upon which, more or less unconsciously, the master story-tellers of the world have constructed their tales.

SCIENCE

Intermediate Types among Primitive Folk : a Study in Social Evolution. By Edward Carpenter. (Allen & Co., 4s. 6d. net.)

The author of this book admits frankly that its title is open to criticism. The expression "intermediate" appears to have been adopted from a previous work of his entitled 'The Intermediate Sex, a Study of some Transitional Types of Men and Women,' and it does not cover all the human types dealt with in the volume. Again, the expression "primitive folk" is not applicable to early Greek and Japanese civilization, with which he is largely concerned.

The title, therefore, conveys little notion of the real contents of the book, which deals mainly with certain institutions affecting sexual relations that have existed under various forms of civilization, and traces their operation in the service of religion and in war. Its argument is that in every community, besides the quite normal man and the quite normal woman, there are men who resemble women, and women who resemble men, and these are thus "intermediates." On the other hand, there are persons who manifest the characters of their own sex in a more than ordinary degree, and therefore cannot be so defined, yet are affected by the like abnormal sexual relations. It has thus come to pass that, among the North-American Indians and other primitive folk, persons addicted to practices considered by us revolting and actually criminal become the prophets and priests of the community. With these functions are associated those of the wizard and witch doctor. Relieved from the active pursuits of fighting and the chase, and clothed by superstition with mysterious powers and faculties, they have the leisure and the opportunity for research in various directions, especially those which tend to confirm the faith of the people in their pretensions, and they become inventors in the arts and crafts. Mr. Carpenter suggests that the blending in them of masculine and feminine qualities, viewed in the light of their religious functions, may have led to the widespread attribution of an hermaphrodite character to various deities.

The second part of the book deals with the "intermediate" as a warrior, but, according to the author's admission, is wrongly so entitled, since it is what he calls the "supervirile" person, or the man whose variation from the normal is in the masculine direction, whom it mainly affects. In support of his views on this branch of his subject, he calls in aid the custom of military comradeship said to have existed among the Doric race in ancient Greece. He argues at some length that it was not inconsistent with the high status then accorded to women, and that it had a close relation to civic life and to religion.

The subject is unsavoury, and the book is hardly one for general reading; but it is written with dignity and propriety.

A Textbook of Medical Entomology. By Walter Scott Patton and Francis W. Cragg. (Christian Literature Society for India, 1l. 1s. net.)

TIME was, and not so very long ago, when there was no textbook upon the Invertebrata, and everything had to be learnt from lectures. Then came Alleyne Nicholson's book, which was supplanted by Huxley's Manual. Those who needed more detailed knowledge were referred to Bronn and Gegenbaur. A more exact study of tropical medicine showed that many diseases were causally connected with insects, which acted as carriers and transmitters. The phylum of arthropods, of which insects form only a single class, is so large, and contains such an enormous variety of forms, that Dr. Shipley, the Master of Christ's College, Cambridge, states that at least seven-eighths of the protoplasm existing on the surface of the world is contained within the skins of the individuals constituting the Arthropoda.

It is no wonder, therefore, that Capt. Patton and Capt. Cragg, of the Indian Medical Service, have devoted nearly a thousand quarto pages to the subject of medical entomology, and have published a work which is not only creditable to themselves in the highest degree, but also reflects honour upon the service to which they belong. The book deals systematically and scientifically with the whole class of insects. It shows how they may be distinguished, how they breed, their anatomy, their life-history, their bionomics (a word which did not find its way into the 'New English Dictionary,' but has since been noted for inclusion), and the dangers they cause. A mass of material is collected which has been hitherto available only in monographs and original articles scattered throughout various scientific periodicals. But the book is far from being a mere résumé of the work of others, because nearly every page shows evidence of the authors' own research, much of which has been done at the King Institute of Preventive Medicine, Guindy, Madras.

In dealing with the anatomy of the Arthropoda a special description is always given of the salivary glands. It is shown that the inflammation which is so often associated with the bites of the blood-sucking species is due to the inoculation of an irritant in the salivary secretion, and not to the injury of the bite, but it is not yet apparent what purpose is served by this irritating property. The book concludes with an interesting and suggestive chapter on the means by which the parasites of the Invertebrata leave their hosts and gain access to the tissues of the Vertebrata, and there cause disease.

The work, which is profusely illustrated, is primarily a laboratory guide, but it is too big and heavy for convenient use. A second edition will no doubt soon be demanded, and it would be well if the book could then be bound in two volumes with flexible covers, the quarto size being retained on account of the plates.

SOCIETIES.

SOCIETY OF ANTIQUARIES.—April 2.—Sir Hercules Read, President, in the chair.—A report was presented by Messrs. Reginald Smith and Dewey on excavations carried out last year on behalf of the British Museum and the Geological Survey. At Swanscombe, Kent, the St. Acheul horizon on the 100-foot terrace was identified by the discovery of a number of twisted flint implements, which supplemented the series already found. At Ingress Vale, Greenhithe, the well-known shell-bed was reopened and yielded about 500 good flakes, but no implements, though many specimens of St. Acheul type are known from the deposit. The fauna represented in the bed contains several species best known from the Pliocene (Forest-bed), and the flakes exactly correspond to those found in the lowest gravel at Barnfield pit, a quarter of a mile distant. The height above O.D. is the same in both cases, and the deposits seem to be the earliest of the 100-foot terrace. Another site examined on the same terrace is at the north end of Dartford Heath, where clay overlies the gravel on the slope towards the Thames. This clay has been considered to be the filling of an ancient river, running approximately east and west; but, as no northern bank was found during the excavations, it is suggested that the clay is the latest member of the 100-foot terrace, and was deposited by the Thames. Unrolled flint implements have been found in quantity, suggesting a late St. Acheul or Le Moustier date for the clay-deposit.—Flint implements illustrating the paper were exhibited by the President, Messrs. Dewey, Davis, and W. M. Newton, and Dr. Corner.

MEETINGS NEXT WEEK.

WED. Society of Literature, 5.15.—"The Idea of Comedy," Lecture II., Prof. W. L. Courtney.
— Micrological, 7.30.—"The Insect Pests of Wheat Crops," Mr. F. Knock.
THURS. Viking, 8.30.—"Presidential Address on 'Orkney and Shetland Folk,'" 872-1350.

THE Summer Meeting of the Institution of Mechanical Engineers will be held in Paris this year, and will begin on Monday, July 6th. The programme, as at present arranged, includes the reading and discussion of papers in the Theatre of the Société des Ingénieurs Civils on two days, and visits to engineering works and places of interest in Paris, and to locomotive, steel, and textile works in Lille, Roubaix, Valenciennes, &c. It is intended also to arrange a view of the works in Le Havre.

PROF. J. W. JUDD gave an interesting account of the geology of Rockall at the last meeting of the Geological Society. Rockall lies in mid-Atlantic, 184 miles west of St. Kilda—a rock only 100 yards in circumference, with a height of 70 feet—though it has been reported as a large island, and even supposed to be the remains of Atlantis. Its main interest is strictly geological, for it contains rocks unrepresented in our own islands analogous to those found in the Christiania district in Norway, and consisting essentially—as the microscope and chemical analysis show—of quartz, albite, and the rare soda-pyroxene aegirite. Specimens of the rock are very difficult to obtain, since the island, surrounded by a bank on which are dangerous reefs, is for the most part inaccessible. This circumstance gave occasion to a quaint remark on the part of one of the speakers in the discussion following Prof. Judd's paper. Recalling the fact that a North-American liner ran on the island some years ago, and was wrecked with loss of life, he said, "Had there been any geologists among the survivors, more specimens of the rock might then have been obtained." That might really have been as good as Browning's 'Grammarian,' who

Gave us the doctrine of the encritic *De*,
Dead from the waist down.

MRS. JOHN EVERSHED of Kodaikanal, who has done some good work on Southern stars, is to publish early this month with Messrs. Gall & Inglis a book on 'Dante and the Early Astronomers.' The outcome of many years' special study, it traces out developments of astronomy from the earliest times.

FINE ARTS

Some Account of Gothic Architecture in Spain. By George Edmund Street. 2 vols. (Dent & Sons, 6s. net.)

GENERAL interest in the architecture of Spain has been growing of recent years, and it is natural that Street's book should be reissued. It is now edited by Miss Georgiana Goddard King, with just the notes which it needed. The editor says that it is one of those books which are written for "those who think of going somewhere and want to know what to expect"; and she is right in saying that neither Murray nor Baedeker, much though they depend on Street, gives quite what is needed.

Street, indeed, was one of those architects (not very many) who can write as well as design, and his book, is better than his building. Much has been discovered since his day. Especially in regard to French influence on the architecture of Spain artists and historians—of the latter Señor D. Rafael Altamira is *facile princeps*—have come near to a final decision. But Street is not superseded. In regard to Moorish influence (on which we await such an original and exciting comment as may be expected from the investigation of Commendatore Rivoira) much remains to be discovered; and that undoubtedly is the weak point of Street's book. Its limitations must be recognized. It was ignorant of the "Primitives"; and the recent exhibition at the Grafton Gallery will not allow us to forget how important and original was their work. The editor, following up hints of her author, says some good things on the history of Spanish painting before the sixteenth century. But of course, that is not Gothic architecture; Street did not tie himself down at all strictly. Another weakness, which the editor has endeavoured to rectify, is the extremely meagre reference Street made to the earliest churches—those of Narranco and Santa Cristina de Lena, for instance. An interesting editorial note makes it clear that the writer has been to Oviedo (though she does not describe the Cámara Santa) and Narranco, which Street had not; but such a book as M. Marcel Dieulafoy's shows how much both author and editor need supplementing.

Excellently though the editor has supplied corrections and additions to the accounts of places which Street visited, his omissions for the most part remain; he is to be read for what he saw, not for any general view of Spanish architecture. His book is most entertaining and vigorous, for he had something of the humour of Ford and something of the vigour of Freeman. Truly does the editor say that "he is never dull, never irritating, never fretful; and stimulating beyond the wont"; and that "he taught to Europe the *gloria* of Santiago; he teaches to every fellow-traveller his patience with foreign ways and his entire devotion to exalted beauty."

We may add that the reprint is in two light volumes most convenient to carry.

Mural Painting in America. By Edwin H. Blashfield. (Batsford, 8s. 6d. net.)

HERE is a volume containing much sound sense and a good deal of vague, well-meaning eloquence. If the presence of the latter element make Mr. Blashfield's writing loose-fibred—fleshy rather than nervous and forcible—the cause is probably to be found in the fact that much of it was delivered in the form of lectures, and the lecturer (to paraphrase one of our author's own sayings) can go no faster than the slowest of his audience. The intellectual element in Mr. Blashfield's work is thus necessarily watered down, and the reader must be warned not to look for technical instruction. There is none, and, indeed, the "mural painting" dealt with does not appear, as a rule, to have been painted on walls, but on canvas *marouflé*, after the modern French fashion. There is no reference to the revival of fresco even as a possibility, and it is apparently assumed that modern decoration is necessarily oil painting. Mr. Blashfield, indeed, making a defence for the heavily loaded pigment of recent fashion.

On the other hand, we find due insistence on the importance (obvious enough, but as a rule, insufficiently recognized) of "mutuality" both between painter and architect, and between the different painters employed in a building. It is painters even more than architects and public who need to realize the value of discipline, and Mr. Blashfield has several things to say of practical value: as when he points out to the architect that painting can hardly be other than intrusive when it is confined to a single great panel; or when he insists on the necessity of regarding the "flat painting" of an interior at its due importance; or argues the vanity of competitive personalities in a single scheme; or, in dealing with the different types of artists available, points out, with regard to the men who prepare their schemes well beforehand, that while they are relatively safe their inelasticity has to be reckoned with in those crises which arise in the carrying out of any important work. "By the way," says the architect (p. 116) when the artist has half finished his composition, "they will have to set a ventilator in the middle of your wall."

The question of the co-operation of painters is more urgent in America than with us, because of the scale on which commissions are given—a scale which makes it impossible for one man to do the entire work; and while we regret that nowhere does it seem possible to begin the practice of mural painting on a modest scale and at a modest price, we cannot help admiring the enterprise of America in providing public patronage for their painters. What will be the result it is too early yet to say, but in no other country have artists the same opportunities. Mr. Blashfield argues against the public taste for open competitions, and deprecates the employment on

large commissions of "the local man," or any but men of established experience. He argues plausibly, and we do not suspect him of self-interest; but the illustrations to his book offer a fatal commentary on his claim that the master-decorators of America "have proved their ability to lead." From the artistic point of view it is difficult to avoid the conviction that, perhaps with the exception of La Farge, they have shown themselves deplorably incompetent or deplorably uninspired, or both. What is needed is a new set of leaders, and there, as here, enormous monumental undertakings might well be postponed in favour of the decoration of a large number of buildings of familiar use—cafés and restaurants and the like—in dealing with which the born decorator might make himself known and win a practical training. Some scheme of State bounties to bear part of the expense of such work would be the best means of restoring painting to its proper place in social life.

Catalogue of a Collection of Paintings and some Art Objects.—Vol. I. *Italian Paintings*, by Bernhard Berenson; Vol. II. *Flemish and Dutch Paintings*, by W. R. Valentiner; Vol. III. *German, French, Spanish, and English Paintings, and Art Objects*, by W. R. Valentiner. (Philadelphia, privately printed.)

THE CATALOGUE before us is a really important contribution to scientific art criticism, for the collection, which numbers about eleven hundred pictures, contains works by the great masters and the *petits maîtres* of many schools and epochs. Indeed, from the study of this Catalogue alone the student might form a very fair idea of the general development of European art from the thirteenth century to the beginning of the twentieth.

Some two hundred of the pictures are modern. These consist mainly of the Barbizon and Impressionist Schools; but there are also works by other French painters: Delacroix, Puvis de Chavannes, Courbet, Carrière, and Besnard. We note moreover the names of Matthew and Jacob Maris, Mauve, Israëls, Böcklin, Monticelli, Whistler, and Sargent.

But the great bulk of the collection consists of Old Masters. First there are the Italian pictures, dealt with by Mr. Bernhard Berenson. His name is a sufficient guarantee for the quality of the critical work, and he has had here ample opportunity for a display of his knowledge and intuition in matters of attribution. The pictures are of a high standard. We have Sienese and Florentine primitives and important works of the fifteenth century; the 'Purification of the Virgin' (pt. 38), for example, by Benozzo Gozzoli—which is apparently part of the "predella" to the altarpiece once in the Chapel of the Company of the Purification in Florence, and now in the National Gallery—is a

thoroughly characteristic painting. Remarkable also for their direct conception and unaffected execution are the four parts of a predella by Botticelli (pt. 44-9). There are many other Florentine works, and the outstanding feature of the Venetian pictures is the 'Madonna' by Giovanni Bellini (pt. 165), one of the earliest of his extant paintings, which, though far inferior to his masterpieces in technical accomplishment, shows extreme delicacy in the treatment of the hands and delightful feeling throughout. There are also pictures by Carpaccio and Cima da Conegliano, and portraits by Palma Vecchio, Lotto, Titian, and Tintoretto. Most of the other schools of Italy are well represented, of special interest being the two panels, 'St. John the Baptist' and 'St. Peter,' by Cosimo Tura, and the four examples of Luca Signorelli.

Mr. Valentiner has had a similarly grateful task in writing on the Flemish and Dutch pictures. These are, if anything, even finer and more characteristic than the Italian. Two important pictures by Jan van Eyck, 'St. Francis receiving the Stigmata,'—almost identical with the picture in the Turin Gallery—and a portrait, first claim the critic's attention. Then come splendid examples of the art of Memling, Van der Weyden, Dirck Bouts, and their schools. Here, too, is an extremely attractive picture by a Haarlem artist of the late fifteenth century representing 'Scenes from the Life of the Virgin.' Mr. Valentiner identifies the painter of this picture with the artist of the 'Augustus and Sibyl' (catalogued "Manner of Dirck Bouts") in the Museum at Frankfort. He does not, however, mention the 'Raising of Lazarus' in the St. Carlos Museum, Mexico (labelled "School of Dirck Bouts"), which is undoubtedly also by the same hand. These three pictures together create a new personality who was an artist of great charm and skill. Patinir and Mabuse are not seen at their best, but the Rembrandt head (pt. 479) would hold its own in any collection of the master's works. There are also excellent examples of Pieter de Hooch, Vermeer of Delft, Ruysdael, and Hobbema, and a fine genre piece, 'The Fiddler,' by Brouwer's talented pupil, Arent Diepraem, which might have inspired a Goya or a Manet.

The German, French, Spanish, and English "Old Masters" are not quite of the same standard. We must except the portraits by Albrecht Dürer, the Master of Moulins, François Clouet, Corneille de Lyon, and the 'Peasant Girl' by Chardin—previously attributed to Frans Hals—all of which are admirable in their respective styles. Of the Spanish pictures the two works by El Greco appear the most interesting, and of the English the sketches by Constable.

In addition to the pictures, the collection comprises some sculptures and *objets d'art* of various periods, including works by Houdon, Barye, and M. Rodin, and Chinese bronzes and porcelains, rugs and textiles.

EXHIBITIONS.

THE atmosphere of reminiscence, not in itself disagreeable, which hangs over the exhibition at the Chenil Gallery of the drawings of Miss Edna Clarke-Hall reminds us of the gulf which separates to-day, with its cult of the drawing for its own sake, from the time when artists did drawings as a preparation for a more important work, and did not always take the trouble to preserve them after use. Clearly there is something to be said for the modern way of thinking; yet we cannot forget that it was under the earlier dispensation that the drawings were done which were the models inspiring—perhaps at one remove—artists like Miss Hall, nor can we view without a certain disquietude the progress of a career which we looked upon as so promising ten years ago, and which to-day is still promising, but showing the same symptoms of riotous sketching, and the absence of continuous effort. These sketches vary considerably, from drawings in the manner of some Victorian illustrator like John Leech to life-studies recalling the looser work of Mr. William Orpen. Almost all have an immediate suggestion of nature which enlivens the equally strong reminiscence of some other artist's work. Certain flower studies, such as Nos. 28 and 39, seem the most original; but even in this department there is another flower study, No. 53, which by its resemblance to the Victorian Keepsake album suggests a point of departure certainly greatly developed in the other two.

Even greater slightness marks some of the water-colours of M. Henri Farge, whose varied exhibition at the galleries of Messrs. Goupil & Co. in Bedford Street deserves a visit by reason of the charming personality and distinguished sense of style it reveals. Sometimes, it is true, there is hardly anything on the paper, yet the sense of the true classic use of water-colour is invariably maintained, and always with perfect spontaneity. To "place" M. Farge's talent for those to whom it is unknown, we should have to invoke the remembrance of Girtin's architectural drawings on the one hand, and the engravings of Kandinsky on the other. The influence of Chinese technique on a European vision is also pronounced. Two *Île de France* landscapes (59 and 60) and a handsome *Coliseum* (73) are among the gems of the collection.

Among the other exhibits, a full-length portrait of a girl in fancy dress, *Hippolyte* (7), is like an enlarged Watteau, and superior to M. Farge's other and more definitely Post-Impressionist oil paintings. It is full of character and feminine charm. His attempts at reviving the older traditions of Venetian glasswork show a painter's sense of the intrinsic beauty of what in trade circles might perhaps be regarded as flaws in manufacture. He has felt the subtle qualities of certain large vessels of clear glass, not quite clear, however, but slightly milky with imprisoned bubbles, and avoiding the machine-made regularity of surface which might spoil the liquidity of the material, while an ingenious use of quaintly designed white porcelain with gold decoration has the elegance of the best Renaissance craftsmanship. Affiliation to past, with a vivid sense of present, artistic influences makes M. Farge, though he is by no means a robust artist, a very interesting one.

At the Doré Gallery the paintings of Mr. Charles Russell, the "Cowboy artist," show the photographic cleverness of draughtsmanship typical of the modern illustrator, and occasionally, as in No. 17, a touch of

character. For the most part, however, "the West that has passed" appears much as we find it in the picture theatre.

In the room adjoining, a show of the work of a minor adherent of the Impressionist School, the late F. S. Cordey, has sincerity, and occasionally, as in the *Passage à Niveau* (44), some accomplishment akin to that of M. Lucien Pissarro.

THE LEEDS ART GALLERY.

IT is only since Mr. Frank Rutter took over the directorship of the Leeds Art Gallery that a review of a picture exhibition in Leeds has been made possible.

The fine arrangement of the present Spring Exhibition, with its 270 invited works (the maze of the thousand-and-one has had its day), engenders a state of mind that is necessary to the proper appreciation of pictures. An imposing group of paintings by Mr. William Strang sounds the fullest note in this exhibition. These paintings, five in number, show a more masterly completeness than any other group here. The Masefield portrait has an elemental sweetness and dignity of design, a grace and composure eminently suited to the subject. There is a sense of design in all Mr. Strang's paintings, always mounting toward a higher form, the colour inseparable from the pattern.

Mr. Strang's colour has developed a personal note of great charm. *The Milliner* is delicious in this respect, as are the two landscapes, painted with a fullness and with the compactness of form of a Cézanne.

Next in importance is the group of paintings by Mr. P. Wilson Steer. These pictures, covering a period of twenty-five years, are to be taken as illustrative of the growth of this distinguished painter.

The nude figure, which was painted in 1896, is a grossly material essay on the lines of Manet, and has a certain subtlety of modelling. A garish painting of 1894, *Children Running*, has an artificial luminosity which appears all the more aggressive when one turns to the exquisite passages of colour in *Children Paddling*, painted about the same time. *The Golden Valley* (1903) is what we have come to look upon as a Steer. In its expression of Nature and knowledge of the play of light it puts Mr. Steer above most of his fellows in this country.

Better than *Bridgnorth* and *The Breakwater*, two paintings in Mr. Steer's latest manner, is the small painting of 1900, *A Woodland Scene, Knaresbro*. This landscape is full of quiet beauty, and is a masterly achievement.

Mr. Gerald Kelly is represented by his *Alma de mi Alma*, a portrait which exhibits a rare sensitiveness of colour and sense of restraint. *The Vicar*, another of his paintings, is a somewhat exacting interior study.

Mr. Philip Connard shows *The Little Ballerina*, strongly reminiscent of a picture by Velasquez in composition, and some invigorating landscapes which have in them the soul and sentiment of fair weather.

The work of Mr. Walter Bayes has some subtle significance. His paintings are saturated with a strange and tranquil tone, and their beautiful draughtsmanship greatly enhances their attraction.

The exhibition includes some impressionistic studies by Mr. Walter Sickert, as remarkable in their way as a Forain drawing.

Mr. Augustus John, Mr. J. D. Fergusson, Mr. Muirhead Bone, Mr. W. Orpen, and Mr. Albert Rothenstein are of the good company.

E. F.

Fine Art Gossip.

MR H. H. LA THANGUE is to hold his first "one-man show" this month at the Leicester Galleries. It will occupy two rooms, and consist of nearly fifty finished pictures.

An official guide has been appointed to conduct visitors round the National Gallery, British Art, Millbank. The guide meets those who have tickets for the visit in the Central Hall at 11.30 A.M. on Tuesdays, Wednesdays, and Saturdays, and at 2.30 P.M. every day. Each visit will last about an hour, and a definite weekly programme has been arranged, which includes a "general visit" for children upon the application of head teachers of schools.

THE Proceedings of the Somersetshire Archaeological and Natural History Society contain the report of a curious discovery connected with the plan of Glastonbury Abbey, worked out by Mr. F. Bligh Bond. This is the use of the number 37 as a unit of measurement, found sometimes in multiples, and again fractionally. The recurrence itself of the dimensions suggests that the whole plan of the Abbey, including the monastic buildings, might be found to rest on a basis of commensurate squares. This is not uncommon in mediaeval churches; but there would be something novel in the plan being extended to the whole group of buildings. It is possible to show that the number 37 had a place of special importance in the numerical symbolism of the earlier Christian, and especially the Greek, schools, whose mystical traditions influenced later builders. But a theory of symbolism cannot well be established till the actual standard of measurement used by the masons has been determined, and it is contended by some authorities that 37 inches are the 36 inches of the ordinary yard plus what was known as the *pollex interpositus*, or "thumb-breadth," which, as old documents attest, it was a custom from the eleventh century to the fifteenth to interpose between each yard of land conveyed.

MR MURRAY's new announcements include "Ancient and Medieval Indian Architecture," by Mr. E. B. Havell, who, completing his survey of the subject, takes its history back to the earliest times, and traces it down to the Mohammedan conquest. The period includes all the great sculpture of Mediæval India, which is not so well known as it ought to be.

THE death is announced at Seville of Adolph F. A. Bandelier, the American archaeologist, who had gone to Spain in order to make researches for the completion of his "Documentary History of the Rio Grande Pueblos," to be published by the Carnegie Institution. Born at Berne, in 1840, he emigrated as a youth to the United States, where he devoted himself to archaeological and ethnological work among the Indians of the South-Western United States, Mexico, and South America, and made himself one of the leading authorities on the prehistoric civilization of Arizona and New Mexico. Later he worked in Ecuador, Bolivia, and Peru. He showed the falsity of various historical myths, especially those concerning the Inca civilization of Peru. He was a man of great mental ability, which resisted unimpaired the physical ailments of his later years. His wide knowledge of the earlier and contemporary Spanish authors on all the subjects which he treated was united with a considerable gift for historic criticism. As an archaeologist he was remarkable for his extraordinary care in the description of his finds.

Musical Gossip.

A LECTURE was delivered by Mrs. Franz Liebich before the London Section of the Incorporated Society of Musicians at the Polytechnic Institute last Saturday afternoon. Her subject was "Modern Music and the New in the Old." Much of what is written at the present time is puzzling, so that it was interesting to hear what she had to say concerning a subject to which she has devoted much time and thought. In the days when the classics flourished, objections were raised to the New in the Old, but principally by theorists. Of the false relations in the Introduction to Mozart's Quartet in C (K. 465) Sarti was one of the loudest to complain; and Berlioz has told us how another theorist, Fétié, not only found fault with certain passages, but even made corrections and printed them. It has been stated again and again that Beethoven's music was not appreciated by the public of his day. His Symphonies and Overtures, also his chamber music, were constantly being performed during his lifetime, not only in Vienna, but also in England, France, Russia, and throughout Germany. His works showed, especially in earlier days, more of the old than of the new. The forms used by his predecessors were still in force, though modified, and the rules of harmony and part-writing handed down from the past were generally respected.

The music of to-day, said Mrs. Liebich, was accused of being revolutionary. It was also spoken of as a New School, but she declared that it had links with the past, and was merely a further unfolding of Nature's harmonies; that old modes and Oriental scales were being revived, and the diatonic scale, a bar to progress, had been killed. There is, of course, truth in what is said about the scales, though the treatment of dissonances as consonances, the determination to avoid the old diatonic harmonies, prevalent in much modern music, together with the frequent abolition of the classical forms, cause the New element to be vastly in excess of the Old. Hence the difficulty of judging (or rather appreciating) the New School is in some cases very great; moreover the rising generation will enter into the spirit of it sooner than those who have first to shake off old associations.

One thing is, however, pretty certain: all that is now being produced will not stand the test of time; some of it is genuine, some merely intended to mystify. The public are too apt to consider what they cannot understand as too deep for them.

THE term "Music of the Future" was in early days applied to the works of Wagner, but in 1860 the famous "Declaration" against the "New German School," signed by Brahms, Joachim, Grimm, and Scholz, was directed principally against Liszt and his Symphonic Poems. The "Faust" Symphony, composed between 1853 and 1857, although it retains more of the classical symphonic form than Liszt's Tone-Poems, clearly shows that he was opening new paths.

This work which has not been heard for many years, was performed last Saturday afternoon under the direction of Mr. Shapiro at his concert in Queen's Hall. The conducting was good, though it showed no enthusiasm. Mr. Shapiro must have felt that the revival was not convincing those present that a great work had been unjustly neglected. It interested some in that it was an early step towards the Symphonic Poems of Strauss, who, whatever one

may think of the realism which prevails in them, is stronger than Liszt in thematic development and orchestration. "Faust" and "Dante" are the only symphonies Liszt wrote; they are longer than the Symphonic Poems, but are, on the whole, dull; there is a sense of effort in both. Liszt chose subjects which appealed to him, but did not fully inspire him. There are fine passages but the interest is not sustained. Liszt as pioneer is worthy of high praise. He felt that there must be modification of the classical forms and rules to suit the new romantic spirit of his day, which was not solely confined to the art of music. Beethoven, a greater man than Liszt, although he did not, like the latter, express his views by writing, had already come to the same conclusion. Liszt, indeed, acknowledged in his writings his indebtedness to Beethoven, also to his contemporary Berlioz.

AT Mr. Cyril Scott's concert of his own compositions, at Bechstein Hall last Monday evening, the programme opened with a short, quaint piano solo "In the Temple of Memphis." This was followed by a Quintet for Strings and Pianoforte. In the classical days the pianoforte was mentioned first in the titles; duets for that instrument with a violin were even called "with an accompaniment," as in Beethoven's Op. 30. The change is for the better. Mr. Scott's Quintet is without breaks between the movements, but that, especially in his music, in which there is often more head than heart, and in which cadences are studiously avoided, seems an unnecessary strain. Mendelssohn and Schumann wrote symphonies without breaks, but each movement came to a close; their aim, which even conductors disregard, was evidently to prevent disturbance by applause. The Quintet in question opens with fine thematic material, and there are also excellent passages in the course of the work, but, as a whole it is weakened by *remplissages*. A forcible rendering of the pianoforte part was given by the composer, and he was ably supported by Lady Speyer and Messrs. Maurice Sons, Lionel Tertis, and Arnold Trowell. Some violin solos were expressively played by Lady Speyer. A "Sonnet" with sounds of "distant evening bells" is most delicate. "Cherry Ripe" is simple and charming; while there is character in Nos. 1 and 3 of the "Tallahassee Suite." Mr. Scott's gifts, so far as we know him, are displayed at their best in works of short compass.

BACH'S B minor Mass was performed by the Bach Choir under the direction of Dr. H. P. Allen in Westminster Abbey on Friday in last week. The choir and soloists sang well, and Dr. Allen was successful in his contrasts between the quick and joyful numbers and those in a quiet vein. The "Crucifixus" and "Et Incarnatus" were especially notable in a reverent and striking performance.

MISS SUSANNE MORVAY, when she made her début in London a few seasons ago, gave a delightful rendering of Liszt's difficult Sonata in B minor. She played it again at her recital last Thursday week at the Æolian Hall, but her reading was laboured. The same thing was observable in Schumann's "Études Symphoniques"; moreover, the technique was not always clear. In some Chopin solos she was far more satisfactory; there was, indeed, charm and simplicity in her playing.

In an interview with Dr. George Henschel in last Sunday's *Observer*, the well-known singer and conductor is reported as suggesting that it would be a good thing if some patrons of

music would found an institution which would give a yearly series of classical concerts, so that the growing generation could hear the master works of the past. Beethoven is well cared for: Sir Henry J. Wood gives performances of the Symphonies during his seasons of Symphony Concerts, and the complete cycle of nine, with the exception of the choral part of the Ninth, every season of the Promenade Concerts; moreover, the Quartets and Pianoforte Sonatas are constantly to be heard. More, however, might be done for Bach and Mozart. As regards painting, masterpieces of the past can be seen at the National Gallery, but, as remarked by Dr. Henschel, "musical students find it difficult to hear old master works of music, for they are seldom played." But the scores are in the British Museum, and those before Mozart are so simple that students could easily read them. Readers are not admitted, it is true, to the British Museum until the age of 21, but pre-Mozartian scores would not be much in request until student days were over.

THE orchestral suite 'The Pool,' Mr. G. H. Clutsam's new work for next week's musical festival at Torquay, is founded on a ballet mimo-drama produced two years ago at the Alhambra Theatre. It consists of six numbers: 'Overture,' 'Spinning-Wheel,' 'Dance of Melisande,' 'Nocturne,' 'Stately Court Dance,' and 'Grotesque.'

SIGNOR PUCCINI'S 'Bohème' will be given on the 20th inst., the opening night of the season at Covent Garden. Madame Melba will impersonate Mimi, and Signor Malatesta Rudolfo. The orchestra will be under the direction of Mr. Albert Coates.

THERE are four important festivals on the Continent this year. The first is the one at Bayreuth. 'Parsifal' will be given seven times, on July 23, Aug. 1, 4, 7, 8, 10, and 20; two cycles of 'Der Ring des Nibelungen,' on July 25, 26, 27, and 29, and Aug. 13, 14, 15, and 17; and three performances of 'Der Fliegende Holländer,' Aug. 5, 11, and 19.

At Munich special attention will be paid to 'Parsifal,' of which there will be six performances: July 31 (the opening day), Aug. 10, 19, and 28, Sept. 7 and 15. Here, as at Bayreuth, there will be two cycles of the 'Ring,' on Aug. 12, 13, 15, and 17, and Aug. 31, Sept. 1, 3, and 5. 'Tristan und Isolde' and 'Die Meistersinger' will each be given three times: the former on Aug. 4 and 22, and Sept. 10, the latter on Aug. 5 and 23, and Sept. 11. During the off nights performances will take place, as in previous years, of Mozart operas at the Residenz Theater: 'Figaro' on Aug. 2 and 27; 'Die Entführung aus dem Serail' on Aug. 6 and Sept. 14; 'Don Giovanni' on Aug. 9 and Sept. 9; and 'Cosi fan Tutte' on Aug. 24. The two performances of 'Die Zauberflöte' on Aug. 9 and 29 will be given at the Royal Court Theatre.

At Salzburg from Aug. 10 to 22 a festival will be held in honour of Mozart, at which three performances will be given of 'Don Giovanni,' and two of 'Die Entführung,' under the direction of Herr Muck. There will also be performances of two Masses, and two concerts conducted by Herren Nikisch and Muck. On Aug. 11 the inauguration of the new Mozart-Haus will take place.

Finally, there is to be a Bach Festival at Vienna from May 9 to 11, organized by the Neue Bach Gesellschaft. The scheme includes the 'John' Passion, church cantatas, and chamber music.

PERFORMANCES NEXT WEEK.

SUN.
— Sunday Concert Society, 2.30, Queen's Hall.
MAY.
— Mozart Society, 3, Portman Room.
— New Symphony Orchestra, 3.15, Queen's Hall.

DRAMA

THREE IRISH PLAYS.

THERE is little in common between the three plays before us except the bare fact that their authors are Irishmen. But they are fruit of the same tree; had it not been for the National Theatre Society of Dublin, it is unlikely that they would have been written. Even 'Rope Enough' must be attributed to the same source; for, although the play deals with an English Home Secretary amid English surroundings, and with the problem of capital punishment, it was the Abbey Theatre, of which after the death of J. M. Synge he became a director for a while, that originally moved Mr. O'Riordan to write drama. But there all the similarity ends.

The first two acts of 'The Bribe' are closely knit and convincing. A Board of Guardians has been advertising for a Medical Officer. There are two applicants, the less qualified of whom bribes the guardians freely to secure his election. The Board is evenly divided, and the Chairman is won over, after a struggle, by a substantial *douceur*, from his attitude of incorruptible aloofness to the side of the less capable candidate. In the third act comes retribution. The Chairman's wife and abettor is taken ill, and dies at the hands of the new Medical Officer. The other doctor is leaving the neighbourhood at the moment, and is sent for. On his arrival he can only say that had he been called in earlier he could have saved the woman's life. The last act, indeed, is more in the nature of an appendix than of a climax, and this discontinuity is not adequately compensated by the clever craftsmanship of the acts taken separately. The second act, with the meeting of the Board of Guardians, is specially worthy of praise. The members are a somewhat disreputable crew, but their individual differences are excellently portrayed. There is more humour and vigour in 'The Bribe' than in 'The Shuiler's Child,' but, in our opinion, Mr. O'Kelly's earlier play is the more effective.

Mr. MacSwiney prefaces 'The Revolutionist' with a plea for the adoption of French usage in the distinction of scenes, believing that this would tend to eliminate illogicalities and irrelevances. We doubt if any such admirable result is to be obtained merely by adherence to a routine method. Certainly it has not given this play the consecutiveness required of a five-act tragedy. The action of 'The Revolutionist' may be described as incidents in the life of Hugh O'Neill. The bearer of this historic name is a young

The Bribe: a Play in Three Acts. By Seumas O'Kelly. (Maunsel & Co., 1s. net.)

The Revolutionist: a Play in Five Acts. By Terence J. MacSwiney. (Same publishers, 2s. 6d. net.)

Rope Enough: a Play in Three Acts. By Conal O'Riordan. (Same publishers, 2s. net.)

Irishman who, at some period when a measure of Home Rule has been vaguely indicated, sets out to overcome those Nationalist malcontents who would make their victory complete by Fenian methods and secret societies. He puts up a good fight, denouncing secrecy, which "means men will go on making a virtue of not professing openly what they believe"; he finds a paper, opposes a priest, falls in love, and dies of pneumonia, complicated by overstrain. The unreality of the background handicaps the characters' claims on the reader's sympathies; and a few short pieces of dialogue alone evoke our admiration.

The moral of 'Rope Enough' is that anybody, given the opportunities, may become morally responsible for murder. In this play the person upon whom this truth forces itself is an Anglican bishop who sowed wild oats in his youth. But the main thesis takes a long while to emerge from the mass of epigrammatic conversation and conflicts of opposing ideals which practically fill the first and second acts. Sometimes a derivation from Mr. Shaw suggests itself, as in these lines:—

Colonel. I defy you to prove from the Bible that I ever did anything wrong.

Bishop. Before you attempt to understand the Bible you must learn your Catechism.

Colonel. O, bosh! You talk to me as if I were a little child.

Bishop. No, Colonel, I do not. I have not for you so much respect.

The action revolves about the Bishop, a brother of a new Home Secretary with humanitarian views. When the former returns to his family from his diocese of Hippo, and learns that a woman, a close friend of his brother's fiancée, has just been sentenced to death for the murder of her son, he has "no feeling in the matter," and later admits that the judge in delivering sentence "spoke in my name, and in the name of every man, woman, and child within the Christian community." Then the blow is struck, and he realizes that he is the father of the dead boy. His behaviour subsequently is indicated rather than presented. The play probably reads better than it would act. The moral may appear to some to be based on insufficient evidence; but the ensemble and the characterization are undoubtedly good examples of the dramatist's craft.

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TAVERNS SIGNS.

Bacchanals, or Bag-o'-Nails—Badger's Bush or Beggar's Bush—Bombay Grab—Bonnie Cravat—Brokenselde—Bull and Mouth—Case is Altered—Coal Hole, Strand—Crooked Billet—Dog and Pot—Don Saltero's, Chelsea—Doves, Hammersmith Bridge—Essex Serpent—Four Alls or Five Alls—Mourning Bush—Mourning Mitre—Old Bell, Holborn Hill—Pestle and Mortar—Protector's Head—Ram Jam—Red Lion, Henley-on-Thames—Salutation, Billingsgate—Salutation and Cat—Saracen's Head—Scole Inn, Norfolk—Ship Hotel, Greenwich—Sol's Arms, Wych Street—Star and Garter, Pall Mall—Sun and Anchor, Scotter—Three Cups—Vine, Highgate Road—World Turned Upside Down.

QUOTATIONS.

"La vie est vainc"—"L'amour est l'histoire de la vie des femmes"—"Les beaux esprits se rencontrent"—"Love in phantastick triumph sat"—"Mon verre n'est pas grand, mais je bois dans mon verre"—"Music of the spheres"—"Needles and pins, needles and pins"—"Nor think the doom of man reversed for thee"—"O for a booke and a shadie nooke!"—"Oh tell me whence Love cometh"—"On entre, on crie"—"Pay all their debts with the roll of his drum"—"Pearls cannot equal the whiteness of his teeth"—"Pitt had a great future behind him"—"Plus je connais les hommes"—"Popery, tyranny, and wooden shoes"—"Praises let Britons sing"—"Prefaces to books are like signs to public-houses"—"Quam nihil ad genium"—"Still like the hindmost chariot wheel is cursed"—"Swayed by every wind that blows"—"The East bowed low before the blast"—"The farmers of Aylesbury gathered to dine"—"The fate of the Tracys"—"The hand that rocks the cradle"—"The heart two chambers hath"—"The King of France and forty thousand men"—"The toad beneath the harrow knows"—"The virtue lies in the struggle"—"The world's a bubble"—"There are only two secrets a man cannot keep"—"There is on earth a yet augustor thing"—"There is so much good in the worst of us"—"These are the Britons, a barbarous race"—"They say that war is hell, a thing accurst"—"This too shall pass away"—"Though lost to sight, to memory dear"—"Tire le rideau, la farce est jouée"—"To see the children sporting on the shore"—"Two men look out through the same bars"—"Two shall be born a whole wide world apart"—"Upon the hills of Breedon"—"Vivit post funera virtus"—"Walking in style by the banks of the Nile"—"Warm summer sun, shine friendly here"—"What dire offence from am'rous causes springs"—"Wherever God erects a house of prayer"—"With equal good nature, good grace, and good looks."

MISCELLANEOUS.

Abbreviations—Initial Letters instead of Words—Acqua Tofana, Composition of the Poison—Acre as a Measure of Length—Yew Trees planted by Act of Parliament—Adams's Museum, Kingsland Road—Aeroplanes and early Flying Machines—"Angel" of an Inn—Animals, their Immortality—Dead Animals exposed on Trees and Walls—Apparitions—Apples, their Old Names—Army Lists, their History—Army Regimental Marches—Army Service Corps Nicknames—Athenian Fleet saved by a Comma—Attorney-General to the Queen—Aurora Borealis in Lincolnshire in 1640—Autograph of Satan—Aviation. Early Attempts.

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Portrait of Emily Brontë

by Patrick Branwell Brontë

lately acquired by the National Portrait Gallery.

C This is the portrait of the Poetess and authoress of 'Wuthering Heights' which, with another group of the three sisters, was painted by their unfortunate brother, Patrick Branwell Brontë, as mentioned by Mrs. Gaskell in her biography of Charlotte, and was entirely lost to sight until accidentally rediscovered in Ireland only a few weeks ago. She is shown at about the age of twenty-seven. The canvas when found was folded into four, and had at some time been roughly cut from the group of which it originally formed a part.

C The Medici Society has been privileged to obtain negatives from the original, showing the portrait as it is now preserved in the National Portrait Gallery—stretched and laid down on canvas, but without any other attempt at "restoration" or repair. The Print is an exact *facsimile*, both as to size and colour. "The portrait, which reveals her when at the height of her powers," says a writer in the *Saturday Review*, "has evoked the admiration of all who care for her work. The painting has all the appearance of an old-world fresco, a peculiarly fitting background for the pale face and the wistful eyes of one who, unflinching, met an early death."

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